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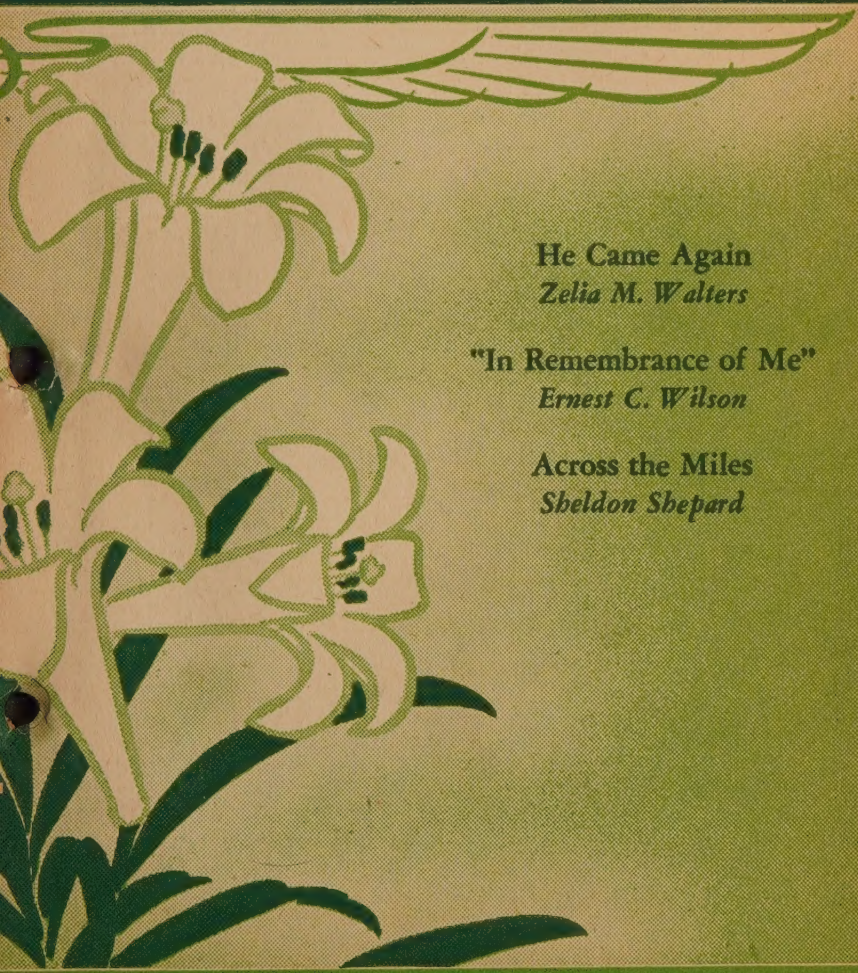

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In This Issue

Health and Prosperity, *Charles Fillmore* - - - - - 2
He Came Again, *Zelia M. Walters* - - - - - - 6
Across the Miles, *Sheldon Shepard* - - - - - - 18
The Christ Is Here, *Clarence Edwin Flynn* - - - - - 22
"In Remembrance of Me," *Ernest C. Wilson* - - - - 30
The Call to Courageous Living, *Kathryn Sanders Rieder* 36
Easter Is an Experience, *Edith Schlosser* - - - - - 44
The Unity Building Program - - - - - - - - - 51
Sunday Lessons - - - - - - - - - - - - 52

Healing & Prosperity Thoughts

TO BE USED FROM

APRIL 20 to MAY 19

Healing: Thy swift, strong, vigorous life flows freely through me and I am healed.

Prosperity: I behold Thee as the source of my prosperity and I am at peace.

(For an explanation of these thoughts turn to next page.)

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE
Editor

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Associate Editor

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Health and Prosperity

BY CHARLES FILLMORE

JESUS TAUGHT the immortality of both soul and body. Not that God created man immortal, but He gave him the ability to become immortal. Man can be whatever he determines to be. This innate all-potentiality is man's inheritance from God, and it is never withheld.

But eternal life must be attained by man. Paul said that he had not yet attained it: "But I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus."

Jesus told both the lawyer and the rich young man who asked Him how to attain eternal life that they must keep the commandments and love God. Religious history contains the record of many men and women who kept the moral law as taught by Jesus and who yet died, though He promised that they should never see death. It must be that they did not fulfill the law taught and demonstrated by Jesus and perceived by Paul when he wrote, "For this corruptible must put on

incorruption, and this mortal must put on immortality."

Paul saw what must come to pass, but he did not understand how it was to be accomplished. So he assumed that a miracle would be performed, that we should all be "changed, in a moment, in the twinkling of an eye, at the last trump . . . the dead shall be raised incorruptible." Many prophets have appointed the resurrection day, but it has never arrived, and we now seldom hear it mentioned.

Since our men of science have announced that our body is potentially immortal, progressive followers of Jesus have begun to inquire why people do not demonstrate it.

The answer is that we have ignored our body and given our entire attention to saving our soul. Now a more rational interpretation of the law taught by Jesus is being presented by a few of His followers, and they are giving the immortal cells of their bodies the quickening life of the superman, Christ, and thus proving the scientific truth that we are transformed by the renewing of our mind.

Mental experimentation is going forward in every field of scientific research except orthodox religion. Religion still teaches its fundamental dogmas and applies them to its historical facts. It makes no connection between the wonderful discoveries of modern psychology and the miracles of the Bible. Yet Jesus taught, "The kingdom of God is within you."

If the kingdom of God is within us, it should be our most important work to recognize it and find its law of action. Jesus promised that we should do the works that He did and even greater ones. As rational beings we should be asking why we are not doing the works.

Have we asked to be shown how to do the mighty works, or have we just read about the miracles and accepted the popular misconception that they were done by holy men in ages past and are not now possible? This teaching is a mental opiate that puts to sleep the minds of millions.

Your mind is a dynamo that will generate infinite energy if you will give it the quickening word of the Spirit within you.

The early church fathers did not understand metaphysical laws as we understand them. They made no distinction between spirit and mind, nor did they know that man has the power to stamp an idea on his subconscious and through it transform the cells of his body. With them God or demons did everything they could not explain physically; and the pity of it is that many of the church leaders in this day are still ignorant of these metaphysical facts.

Now Christian metaphysicians know that we have a mind with both an inner and an outer consciousness. Also that we have a spiritual self, which is the realm of pure ideas. When we deny an idea the law works in reverse. Jesus stated the law thus: "What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven." All true ideas affirmed or denied by those spiritually quickened, although they may be expressed in earthly surroundings, automatically connect with their source in the spiritual or heavenly realms.

Man in the exercise of his natural mind has but a childish idea of his spiritual ability. When we get even a faint conception of what it means to have the image and likeness of God implanted in us our estimate of ourselves is tremendously enlarged and we

fully appreciate the truth of the Psalmist:

"For thou hast made him but little lower than God,
And crownest him with glory and honor.
Thou makest him to have dominion over the works
of thy hands;
Thou hast put all things under his feet."

Yet this mighty "man of the heavens" thinks himself into a hole in the earth, like a mole, and wrapping the drapery of the hole about him, lies down and dies.

Now listen to the clarion voice of one who saw the light:

"Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee."

Realize that you are the supreme concentration of God's Spirit, which will begin to glow in your consciousness when you set your dynamic word into action.

Right now a great awakening of the Spirit in man is taking place everywhere; a new race of spiritually minded people is being born on the earth, and the power of the unity of minds is being demonstrated, as taught by Jesus:

"Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

The Father-Mind permeates your mind and body, as it did Jesus'. He acknowledged it and it responded: "I speak not from myself: but the Father abiding in me doeth his works." We are united in a mighty army of spiritually minded followers of Jesus, and we are finding, as He did, that God is the Spirit that animates us from within.

He Came Again

AN EASTER STORY

BY ZELIA M. WALTERS

WHEN THE CHILD fell into the sleep of exhaustion, Vesta walked out into the garden. In the ghostly hour before dawn the lilies stood tall and pale, spilling their cups of incense on the air. Vesta breathed deeply but without gladness at the lilies' being so sweet. Her eyes were dark with despair. Before the next dawn would come to the garden Vergilius would be dead. Her little son—so beautiful and wise beyond his years! So beloved! He was all she had left of a love greater than any common love of earth. She had tried to hold him close, to guard him from harm.

As mothers have done since the world began she agonized over her helplessness. Why must she be powerless to turn back disaster when she loved so greatly? Doctors? This strange land of Judea had doctors versed in the deepest rites of magic. She had poured out her gold like water, bringing the wisest of them from Jerusalem; but when the magic spells were done the child only grew worse.

The gods? She could have flung a curse at them. She had prayed and offered sacrifices and given gifts, and they had closed their ears to her cry. Were they feasting in their high places with laughter and song so that no moan of human misery might come through to them? She hated them with bitterness even while she knew they were nought but figures in the old poets' dreams.

Charms and incantations? Priests and soothsayers? She had tried everything she had heard of, first in fervor and then in despair. She had done all—and it was not enough. In a few hours the child would die. Unskilled as she was, she knew his life was going out like the flame in the lamp when the oil is spent.

One "magician" she had not called. She had heard confused tales of Him. The gossip of the market place said He made the blind see and the lame walk. She had sent servants to Jerusalem for Him, but He had been far away in Galilee at the time. What did it matter! He would only be another who promised much, with a greedy eye on her gold. This Jesus was the son of peasants, people said. Strange that the thought of Him should come to her mind at this hour. Even His name was clear. Suppose He did know the secret word of the gods! But it was now too late.

The dawn grew lighter. She heard the sound of sandals on the rocky hillside above the garden. She saw a man coming down from the height. He paused and leaned against the low wall near her. A man who had been walking all night across the hills would be exceedingly weary. Her own woe had not hardened her but rather made her pitiful toward every creature that suffered. When she went through the market she had to buy the imprisoned birds and set them free in her garden.

"Sir, will You come into my garden to rest," she said.

The man turned and looked at her. For a moment she could neither breathe nor speak. She seemed to be waiting before some great hidden ecstasy. The man inclined His head and said, "Thank you." He opened the gate. She could see Him plainly as He came down

the walk between the lilies. His face had a look of serene gravity, but a smile lurked behind His eyes. He wore a robe of fine linen, and His manner befitted one of high station.

"Will You sit here?" she said. "I will bring You water, and when the servants are astir they shall prepare food for You."

She went into the atrium, stopping to glance at the child, who still slept. She returned carrying a silver goblet of cool water. She sat on the bench facing the stranger and watched while He drank slowly. He turned His eyes toward her, and again her breath caught in her throat. For a long minute she gazed into His eyes. Did He speak or did the words come out of the throbbing stillness about them?

"Daughter, what wilt thou that I should do unto thee?"

She caught at the word as if a hand had been extended to draw her out of a sea of agony.

"Master, my son! My son!"

Again silence. Then: "Believest thou that I am able to do this?"

Who was He that dared to speak of doing that for which she prayed? She sank to her knees clutching the white robe in her hands.

"Yea, Lord! Yea, Lord!" she whispered.

"According to thy faith be it done unto thee."

She sank down upon her face. Time and sense seemed to have left her in a place of peace. She could not think. She dared not open her eyes.

From the house came a child's thin cry: "Mother! Mother!"

A child's bare feet came pattering across the court. Now she sat up; saw the child running toward her.

He threw himself into her arms, laughing and pointing to the lilies. She pressed him to her, running her hands over his limbs, pressing her brow against his rosy cheek. Next she looked round the garden. The man was gone. He had not waited for her thanks. But she could seek Him out and give a royal offering for this royal gift.

When she led the child in the excited servants gathered round.

"It was the prophet Jesus," said Nessa, her trusted maid. "A man in the market yesterday told me He would pass through Bethany as He went up to Jerusalem. I had heard tales, but how could one believe that He was a prophet of such power?"

"Find out for me, Nessa, where He lodges," said Vesta.

"I know where. It is at the house of Lazarus, the scribe."

Later that day Vesta, leaving her son at play in the garden, went to the house of Lazarus. She carried her most precious jewel, a ruby glowing with fire.

Mary of Bethany opened the door, and asked her in.

"I have come to see Jesus, the prophet," said Vesta.

"You will find Him at the house of Simon, the leper."

"The leper?" echoed Vesta startled.

"Simon was once a leper—the Master healed him."

"You call Him Master. Some say 'prophet.' I think He must be a God. He came this morning and healed my son, who was dying. Tell me about Him."

Then Mary gladly told the story of the carpenter who had become a wonder-worker.

"How can I show my adoration?" asked Vesta.

"He says we are to do the works of the Father, and

He says the works are to believe and to love. Can you believe that He is the Son of God?"

"After what I have seen this day do you think it hard for me to believe that He is a god's son? But love—that is another matter."

"When you know Him it becomes easy to love even the unlovely."

But Mary of Bethany had a talent for love.

Mary went with Vesta to Simon's house. The Master was in the garden with a crowd about Him. The two women stayed outside the throng, but where they could hear all that was said. The strange sayings were engraved on Vesta's memory. All the rest of her life she could repeat the sentences she heard that day.

After a while the Master arose and dismissed the crowd. Then Vesta came close and knelt at His feet, offering the jewel. But He said He had no need of it; she should give to the poor and oppressed instead: "Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me." She needed to think that over and try to come at its meaning.

She watched as He went on His way toward Jerusalem, His group of disciples about Him. Townsfolk came running out of the houses to gaze at Him. Just as He came to the crest of the hill that would shut Him from sight she saw two men supporting a cripple and hurrying to intercept the Healer. They would not be in time.

"Oh, hurry! Hurry!" her thoughts called out to them. "He can heal."

But the cripple was so helpless they could not move fast enough.

"Oh, Master, wait for them!" her soul cried.

The Master stopped just below the crest of the hill. She saw the three men catch up with Him. The group closed around. Then in a minute she saw the cripple emerge, and he was walking now.

Vesta stood trembling. Had He heard her voiceless cry? And if He had, what might that mean to all men everywhere?

Vesta had intended to return to Rome. After her husband died there had been nothing to keep her in Bethany. Then the child had fallen dangerously sick, and her life had become a frantic search for someone to heal him.

Now the child was well and she could go back to her own people. But day succeeded day and she lingered in Bethany. The Master loved Mary and Martha and Lazarus, and someday He would come again. She would see His face and listen to His words and know peace.

He did come again—after Lazarus died. Vesta had been one of those who followed with Mary and Martha when they laid the splendid young Lazarus in the tomb. She had heard Mary's heartbroken cry: "If the Lord had been here my brother had not died. And I sent messengers!"

When Lazarus had been four days in the tomb the Master came. A servant brought word, and Vesta hastened to the house of Mary and Martha. They were setting out to visit the tomb? Why? Why hadn't He come with healing when Mary sent for Him? Now the man's body was decaying. Even a god could do nothing.

Vesta stood a little apart. She could see that the Master had wept. He had loved Lazarus. Why hadn't He come in time?

"Take ye away the stone," said the Master.

While Martha protested Vesta shook with a thrill that was half terror, half realization. Mary did not protest. She had ceased to weep, and fixed expectant eyes upon Jesus.

"Said I not if thou wouldst believe thou shouldst see the glory of God?"

They took away the stone. The Master, looking upward, said quietly: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said *it,* that they may believe that thou hast sent me." There was a pause. Then His voice rang out over the hillside: "Lazarus, come forth."

Vesta saw the first stirring among the white grave clothes. The swathed form arose, and walking with halting steps came to the door of the tomb. The hands of awed kinsmen loosed his bonds, and he stood before them ruddy and strong.

The next day Jesus departed, walking quietly out of the town, almost unnoticed save by those who asked help of His power.

"When He comes again," said Vesta, "I will give a feast for Him. I will lay all my riches at His feet and ask Him to tell me how to use it for 'the least of these.' I will take my son by the hand and give him to the Master so that he may be taught the perfect way. I will become His handmaid, doing any service He may require. Those twelve men walk with Him always—there must be a place for women too."

He came to Bethany a few days before the Passover. For days the Jews from all parts of Judea had been streaming through the town on their way to the feast. But the town was astir when the first messenger hurried through the streets, saying, "Jesus is at hand." The

notables of the town waited to do Him honor. He lodged in the house of Lazarus, but Simon, the former leper, gave a feast in His honor.

Vesta went to the house of Mary to give her invitation.

"The Master leaves early tomorrow," said Mary. "He will return when the Passover is done. My brother and sister and I are going up to the feast, and perhaps we may bring Him back with us. I shall tell Him you are preparing for Him. You can scarce get speech with Him today. There are some who would ask Him His secret of bringing the dead back to life—yes, and other deep questions. But I know He will come to you, Vesta, for He loves you."

"I have waited long," said Vesta. "I thirst for His presence. My life cannot be satisfied until I have speech with Him again."

It would be a week before He returned. There were five days until the Passover, and then would come a Sabbath day when no Jew would travel. Vesta spent the week in preparation. The house and garden were made fair. She sent her steward to the market in crowded Jerusalem for choice foods and wines. The silver plates and goblets were polished to mirror brightness.

On the day the Master was expected she prepared her feast. He would come because He loved her, and she longed for His presence. The Passover done, the Sabbath past, He would again bless her house with His presence. To the Jews she was of an alien race. But on that morning when He had heard her heart's prayer He had not looked on her as an alien.

She looked to her garden carefully that morning and found the earliest yellow lilies about to bloom.

"Lord, come walking down this path again," she prayed.

Then she remembered how she had prayed that He might wait for the cripple, and He had heard for all the distance between. Perhaps He heard now. Some threatening cloud seemed to shadow her, and her whole soul went out in a cry: "Lord! Lord! You must come. I have need of You."

Vergilius came running to ask for the hundredth time, "Mother, when will Jesus come?"

"Very soon, beloved," she answered.

Across the court came Mary of Bethany, her face marred with weeping. She clung to Vesta's hand and for a moment could not speak.

"He will not come?" whispered Vesta. The clouds grew blacker. But what disaster could happen to the Lord of life?

"He will not come, ever again," wept Mary. "He is dead, slain by the plotting of the priests. I saw Him dragged through the streets like a felon, He who never lifted His hand but to give a blessing. The mob yelled behind Him. They say the Roman governor wished to spare Him, but the mob would not. He was crucified out on Calvary hill, dying in shame with thieves and murderers. When the black news came that He was to die, Martha, Lazarus, and I left the city. We stayed over the Sabbath with a kinsman outside the walls. We could not stay in the city, for surely God's curse will fall upon it since it has slain His Son."

"Dead!" said Vesta. "But we saw Him conquer death. And He said He would set up His everlasting kingdom."

"True! He spoke of the kingdom more than once. We even dreamed that we might help Him when the

time came. To be sure, there came a rumor, a tale, that He had risen again. But it cannot be true."

"Why? He is the Lord of life; He could come back from death."

"Ah! If He only would. Without Him there is no hope in the world. I must go home. We try to comfort each other. Lazarus reproaches himself. He says the Lord's friends should have banded together to guard Him."

Vesta walked back through the house decked for the feast. The tables were ready in the banqueting room. The chief men of Bethany had been bidden. The place of honor awaited the Master. Now the room would remain quiet. Darkness would come down on the hall as it had on her heart. The flowers would wither and die. She went out, closing the door. Then she turned back.

The Master had said something about a feast when she listened to Him in the garden of Simon, the former leper. She must think what it was. "Compel them to come in!" That was it. The story was of a man who had made a feast and bidden his friends. But when he sent his servants the bidden ones had made excuses and refused to come. Then the master of the house had sent his servants into the byways of the city to bring in the poor and desolate. "Compel them to come in," he had said. She remembered too what the Master had said to her: "Inasmuch as ye have done *it* unto one of the least of these, ye have done *it* unto me."

Her eyes burned with a great purpose.

"Lord, here is Your feast. They tell me You are dead and can never come. Behold I take You at Your own word. I will bring the forlorn in to the feast, and thus I shall be ministering unto You."

The guests brought in by the servants were indeed the most forlorn lot that could be found in a Judean market place. They were ragged and starved. There was a crippled youth and a blind man led by his little daughter. They crowded into the banquet hall, hurried, greedy, unlovely. The patrician soul of the Roman lady quailed. Was it through such as these that one served the Master? A sturdy beggar made for the head of the table.

"No," said Vesta. "That seat is for the Master."

"He is dead," shrilled a cripple. "The priests and the Romans slew Him. I thought to find Him and pray for healing, but now it is too late."

"He is not dead," said Vesta. They stared at her. Then the servants began carrying in food, and they looked only at that.

Vesta walked about the room seeing that all were served, for there were children that might fare ill through the haste and greed of their elders. The blind man's daughter filled her father's plate first and then fell upon her own food ravenously. But she paused to say, "Thanks, gracious lady. Today my father will be filled. Often we are hungry, for my begging does not get us enough. Are you kin to the Healer? I'm trying to find Him so that my father may be cured. In the market place they say He is dead, but you say He is still alive. If you see Him will you ask Him to heal my father?"

"Yes. Have no fear. He never turns anyone away."

It was true. He had heard on the hilltop when she called Him. What did it matter? Far or near, He could hear.

She stood in the arch that led to the garden and called Him again. "Lord, behold! Here are the least of

these. I have called them to Your feast. They are in sore need. Come today, O Lord of life!"

The lilies stirred as if a presence were passing. Then she knew that He was there, even as on that morning when He had said, "What wilt thou that I do unto thee?"

She drew back as if to let Him pass through the arch into the banqueting hall. The shrill babble ceased. The guests looked round amazed.

"The Lord is here," said Vesta into the sudden silence.

"Where is He? Have we found Him at last?" cried the blind man.

The cripple leaned toward her, saying no word.

"He said, 'If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Let not your hearts be troubled.' "

They stared at her, and she knew they were all praying. And again a certain presence seemed to touch her in passing.

The blind man cried in a loud voice, "I saw a great light, and now I see all things!"

"I did not see Him, but He must have been here, for I am healed," said the cripple.

Hushed and awed, they left the table and filed out slowly. When the house was empty Vesta went into the garden.

"Did Jesus come, Mother?" cried her son. "I felt as if He were here, but I could not find Him. Why did He not stay?"

"My son, we must learn to know that He comes again whenever we call upon Him."

She spoke slowly, with conviction, telling herself this everlasting Truth which is the hope of the world.

Across the Miles

BY SHELDON SHEPARD

ABSENCE IS its own particular kind of messenger of the gods. Even in the familiar expression "Absence makes the heart grow fonder" we see a tribute to its value. How much we ourselves can bear and what invaluable help we can be to others if in these times of many separations we understand the true ministry of absence to hungry hearts.

So often sorrowing persons forget that the supreme worth in loving is the loving itself. How all alone is one who cannot love. How far from man's high estate as a child of God has the person fallen who measures life's values so exclusively in terms of money and place that his capacity for great and selfless love is gone. How poverty-stricken beyond all starvation and choking lack is he who has nothing to love.

When any experience or circumstance comes to an individual to open up new depths in his loving or by the light of different conditions to brighten a few facets of its beauty, this rich visitation holds in its bountiful hands a great blessing. Absence of those we love is such a bringer of added values. In what unused corners of our heart we find tender, lovely thoughts we had forgotten! It is like foraging in a rarely visited attic and finding childhood playthings that enrich us with beautiful moments lived over. In how many new ways we discover that we love!

These are bright and glorious treasures of human experience. Blessed is he who loves more. Of course this experience is like every other in life; its

influence depends upon the way we use it. We can, if we will, let absence wreck our peace and in the name of love destroy that for which it professes to stand. For let us remember that love is not fear. Love is not sorrow. Love is not pity, even though they are akin. That is love in its true and wise sense which refuses to fear, which will not sorrow, and which holds its loved one high above pity.

So let us not recoil from absence. Let us give thanks that it makes us tender and floods our spirit with streams of prayerful thought. It is a wonderful thing to have the heart stirred deeply by unselfish regard. We know experiences close to angelic when we pour out our soul in tender, loving, and blessing thoughts. It is God's presence felt within us when we are absorbed in the desire to bless another.

We may rejoice too that our life contains such great values. How strange that with such golden treasures in our heart we should go about sorrowing more than the person whose empty life has no loved one in it. For love itself and for the experiences of love that high-light our life we may give thanks.

In thanksgiving there lies alleviation of sorrow and quieting of pain. Incense of thanksgiving arising to heaven becomes also a ladder by which angels come down to touch our brow with sacred fingers of healing.

Across the miles we reach with the radio waves of spirit. In the unseen reality that is God our absent loved ones and we are together. Who knows to what extent our thoughts of them and theirs of us are the meeting times of our soul? The inexplicable peace that comes to these loved ones, is it the visitation of our heart? This aura of protection about them, is it the far-reaching strength of our faith?

Whatever we feel, whatever is our deepest inner faith, finds its way to those for whom we care. As the network of copper wires conducting electricity knits together in one great system the multitude of a city's lights so our love links us together for the flow of spiritual power.

Now we are blessed indeed that every thought of ours can be shaped to beauty for our absent loved ones. From the ugliness of daily news, from the shallowness of community gossip, from the frenzy of nervous jitters as regard those to whom our love binds us we can turn to thoughts of their safety, beauty, and worth. Because they are tuned to us we will broadcast thoughts of brightness and blessing. Because it is they who most deeply share our thoughts we will send out to them the spiritual thoughts that we would wish them to have.

There are two "death rays" that we want never to send in their direction. Never do we wish to let the vibrations of these evil rays proceed from our heart, for no person is so sure to pick them up as the one who loves us. These "death rays" are fear and hate. Across the world like lightning in a storm they now rage and snap in terrifying destruction. They can never produce anything good. They are rays of misery and demolition.

Therefore we will have no traffic with fear in our heart; certainly not with fear for the safety and well-being of our loved ones. What they catch from us must be the message of confidence and trust and peace. According to our faith it shall be, and we keep our faith sure and strong. In praying we receive those things which we believe we have received. So we keep reminding ourselves that those for whom we pray (and we) have received the well-being for which we prayed.

We affirm our faith that God has answered. We say it over and over to ourselves. We rejoice in its truth. We say, "Thou preparest a table before me in the presence of mine enemies" and "my cup runneth over."

We are careful to avoid indulging in hate or feelings of revenge and thus linking up our life with the forces of evil. "Vengeance *is* mine . . . saith the Lord." Hate, anger, and the desire for revenge are all vile and evil forces from which can come only withering waste. Hate may not hurt your enemy, but it is sure to hurt you. And it may hurt those to whom your thinking is closely attuned. To them and as a part of our ministry of well-being we send out only constructive thoughts, positive feelings.

There is a mystery of our healing and helping. As we allow ourselves to become like God, we spread His blessing. Starting with love of those who are dear to us, keeping our hearts abounding in universal good will, trusting quietly that all is well, we link ourselves in wholesome thought and protecting passion to all those within the reach of our heart.

Thus across the miles we reach. Grateful for the richness of regard that makes absence important, giving thanks for the renewed surges of appreciation and tenderness, we shall send out our thanksgiving and love, divine messengers of the heavens, to reach and bless the idols of our adoration. Against fear and its evils we protect them by the calm confidence of our own spirit. Against the rages of hate and anger we protect them by the solid wall of our unshakable good will. Thus they are defended and we are blessed. In gratitude for their place in our feelings, in love and confidence, radiating peace, we reach toward them across the miles.

The Christ Is Here

BY CLARENCE EDWIN FLYNN

THE OTHER DAY I was in a group of devoutly religious people whose particular form of faith centers in the expectation of the early bodily return of Jesus. With some care I noted what they said and did, and the background of everything was that the earth is now in the final stages of its history and that all things are swiftly moving toward the advent of our Lord to begin a millennial reign of peace and happiness—for those who believe in and are looking for His coming.

Of course one implication of all this was that Jesus is now in a far-away place, where He went at the time of His ascension, that we are now living in a Christless world, and that our one hope is the sublime assurance that this forsaken condition is soon to be remedied by His glorious return, when He will change the whole course of history—for those who believe in the Second Advent idea.

There was a beautiful earnestness about these people. Many of them had saintly faces. Those who believed deeply in the central idea of their creed seemed to possess a calm poise and peace born of the anchorage of their hearts in the expectation that they are soon to see their Lord face to face and that they are now engaged in the holy and saving task of preparing the world for His coming.

While I had great respect for their spirit of expectation and what it had evidently done for them, I could not keep from thinking how much happier they

would have been if instead of thinking of a future hope they could have a present realization. Then instead of devoting their minds to the idea that Jesus is coming, they could devote them to the more triumphant thought, which I believe to be the truth, that the Christ is already here.

There are two negative ideas of which I believe we need to rid ourselves and of which people seem to be rapidly ridding themselves. One is the idea that redemption centers in the man Jesus and not in the Christ nature He possessed. Our sense bondage leads us to make this underestimation of the power and meaning of His life, until we rise above it to something larger than a mere sense interpretation.

The other is the idea that the Christ principle, whom we sometimes confuse with the man Jesus, has gone far away from us and that we are awaiting its return. How could something that is all-pervading be far away? Where could something physical be enthroned in a universe that is essentially spiritual?

Looking for the return of Jesus is something that has filled the centuries of the Christian Era. It began immediately after His disappearance from physical sight. The New Testament tells us how the apostles themselves interpreted certain sayings of His to mean that He would shortly descend from the clouds in great glory and begin His earthly reign, an idea they found hard to relinquish because the notion of earthly power and splendor was so deeply fixed in human desire.

They began giving up their property and put aside entirely all thought of material gain. What was the use when the end of all things, as men had known them, was at hand? The experiment did not work very well, and soon the very earnest people who tried it

had to begin adjusting themselves to the physical requirements of life again.

This expectation also accounts for the fact that the Gospels were written so late, with the result that the memory of the writers, dimmed by intervening years, recorded some unimportant disagreements in detail, though there were none as regards the real message of the books. Why bother about writing down the words and acts of Jesus since He was to return any day and then no one would need to read about Him!

Time after time through the centuries groups of Christian believers prepared themselves for the Lord's return, particularly at the close of the first century, and again at the close of the first thousand years; but all these groups were disappointed because the thing they expected did not happen in the way they expected.

The early nineteenth century saw a rebirth of this idea in our country. A New England minister, analyzing by a method of his own the so-called prophecies of Daniel, calculated that the Lord would return in the year 1843. Since then predictions like this have almost always been abroad. Many of us can personally remember some of them, but in every case the result has been the same. The clouds have not parted, and the Lord has not descended with a shout.

After all this is not very surprising. It is to be remembered that very few people recognized the "first advent" when it happened, because it did not happen in the way they had preconceived it. They too expected something in a setting of pomp and pageantry, and the birth of a baby to a peasant mother in a cattle stall did not satisfy the expectation. The one they expected came, but He arrived unrecognized. May not the same thing have happened at the coming of His

fuller presence in our day? It seems probable that it has.

The disciples were always questioning the Master about His kingdom, not realizing that the word meant something quite different to Him from what it meant to them. When at last they had accepted the idea of His approaching crucifixion, counterbalanced by the promise of His return to earth, their curiosity was then to know when this glorious kingdom would be ushered in by that return. His assurance to them was that it would happen very quickly. Before some of them should pass out of this life, He said, men would see the Son of man coming in the glory of His kingdom.

Naturally their minds turned again to the old idea of grandeur. Pomp, display, and power was what glory meant to them. As soon as He was seen no longer among them they began watching the heavens for the signs of His appearing. But those signs did not come. Jesus' generation passed on, and the sky had not opened for Him. The centuries have passed, and still the grand display has not been vouchsafed to the waiting world.

His promise had been very definite. Surely there could be no mistake. He had said He would come back to them; He would return before they should even taste of death. The mode was indicative. There were no conditions. He was coming—and quickly.

Sense-bound people who can interpret things only on the surface have been driven to one of two reactions. Some have resurveyed the promises and worked out calculations that would allow for a longer delay. Others have put the prophecy down as untrue and dismissed the matter from their minds. Neither of these reactions is very satisfying.

It seems to me that we must assume either that the Master was mistaken when He uttered the promise or

that He was not. If He was not, then it seemes to me we must conclude that it was fulfilled, in which case Christ is here now. If we are going to have a Christ at all, it seems to me that this is what we must assume.

But if Christ is here, when and how did the coming take place? The prophets of the Second Advent have spoken in vain. The waiting congregations have broken up in disappointment. The great public display has not taken place. What is the explanation?

Perhaps the Christ came, as was done the first time, unrecognized because the human mind does not know what glory is. There was glory in the Bethlehem manger but not the kind men were looking for. Wherever and however He would come, it would be in glory but not necessarily amid outer pomp and circumstance.

I believe the Master was neither jesting nor mistaken when He told His disciples that the great return would take place within the earthly lifetime of some of them. Moreover I believe that the promise was kept, that those who are looking into the future for His return are looking forward for something that is past, something that took place long ago, and that none of the passing generations has ever been without the presence of the Christ. I think the so-called Second Advent occurred on the day of Pentecost described in the 2d chapter of Acts.

I wonder that more people have not seen in the events of that day the complete fulfillment of the promised return. It all happened very soon after Jesus' departure from the visible plane of life, and most of the men who heard Him utter the promise were not only present at the Pentecostal event but participated in it.

Jesus was a phase of the revelation of the divine, a step in God's showing of Himself to men. The old

ideas of the divine had been vague and unsatisfying. As reason grew the human mind found it hard to accept them, because words could not make plain what the intuition was trying to express. An all-wise, all-powerful, all-loving Being was a beautiful idea, but it seemed so high and out of reach that it came to be considered a sort of fallacy of abstraction. What was needed is the thing that is always needed when a lesson is too theoretical for the mind to grasp—a demonstration. The life of Jesus on this earth was this demonstration. Jesus was the divine Word or idea made flesh and dwelling among us that we might see its glory. As the prophets had put it, He was "God with us."

That was a step, but it was not the final step. The revelation was progressive. Jesus, with His love and power, was localized. Only a few could see Him and receive the benefit of direct contact. The next step was a revelation of God, of all that made Jesus the Christ, in a form that was omnipresent and that was not external. The Spirit that was revealed at Pentecost was such an omnipresence. It expressed the Christ principle in a form that anyone could understand and one that the heart could appropriate and make an actual part of the inner life. The first coming of the Christ was God *with* us. This second one was God *within* us, the same thing made still more intimate and available, the mystic something formed within that Paul called the "Christ in you, the hope of glory."

The presence of which the watchers at Pentecost became so wonderfully conscious was revealed in surpassing power and glory. Pentecost was the dawn of a kingdom more powerful and enduring than any symbolized by material crown or scepter, a kingdom constantly changing the world life into the City of God.

The hope that Jesus is coming again would indeed be the most glorious idea to which the human heart could cling were it not for the still more glorious fact that the Christ is already here. It is inconceivable that the world should have been Christless for nearly two thousand years. Those of us who have repeatedly experienced the presence and power of the Christ know that it is not so. We have found how numberless are the ways in which He is available to meet our human needs, and the voice of experience is one thing from which there is no appeal.

The New Testament suggests this in two great symbols. One is the thing that happened in the Temple when Jesus died on the cross, the tearing asunder of the veil that guarded the holy of holies, the place of the divine presence, from human intrusion. All barriers between man and his God were thus removed. Wherever there is a hungry heart now there is the door to a tent of meeting. Any spot where a person stands who realizes his God becomes a holy of holies.

The other symbol is described in the 1st chapter of the Book of Revelation. There we are told that in a state of trance John saw seven golden candlesticks representing the then organized groups of Christian believers, and among these groups he saw the risen Lord. In other words, the Christ was among His people; and surely still is. He was God walking among men in Galilee nineteen hundred years ago. The only difference now is that Christ is present in a form not limited to Galilee, a form that therefore must be invisible to the physical eye.

The first need is to realize that the Christ is here, and the second is to avail ourselves of what that fact means. God is not a Being that we have to go about

searching for, but one we only have to realize within ourselves. He is not a Deity for whose favor we must sue, but one whose paternal nature makes His blessing ours from the moment we "realize" Him in reverent love and gratitude.

The solutions to all our problems are then within reach. So are the answers to all our questions and the satisfaction of all our needs. The means of making life a wonderful and happy adventure, here and everywhere, now and forever, is at our very finger tips, waiting to be taken up and used. The kingdom of heaven is at hand. When men repent—rethink the whole matter—and believe the Gospel—the good news that all this is available now—all that the promise of the kingdom includes will at once be realized. We "realize" a lesson, a book, a song, a friendship, an affection, and it becomes a part of ourselves and begins to make a difference. We need only to do the same with the Christ, the manifested God, and all things are transformed and glorified.

The future is nothing but an expectation. Tomorrow is something that never arrives. The centuries are built of todays. To think of the Christ as lost in the distance and in undawned years would make this a very lonely world. But experience repeatedly proves that no such chasm yawns between us and the divine presence, of which Christ is an expression. The fuller realization of the Presence by the human race is coming. It is growing every day. Meanwhile the Christ is here.

God is our refuge and strength,
A very present help in trouble.
—PSALMS

"In Remembrance of Me"

BY ERNEST C. WILSON

WHEREVER YOU MAY BE, whatever your condition, whatever your hopes or fears, there is one whose presence is with you, whose love is upon you, who has perchance been seeking all the world over for someone in whom He can trust, and He has chosen you for an appointed task. He is standing by you now. He has faith in you. He will not fail you or forsake you. He is no less with you in time of challenge or loneliness or sorrow or human danger than in times of joy and peace and happiness. When you reach to Him, you are now like those of an ancient time, in an upper room. His voice speaks to you and blesses you. As you serve the highest purpose of good you know you also serve Him. As you seemingly lose yourself in service to others you find yourself anew in Him. His words to those who were faithful long ago He shares with you today: "This do in remembrance of me!"

It was in another time when woes lay heavy upon the world that one who knew the answer to those woes gave words of comfort and sustaining strength to His followers. Those words had their origin, quite simply and humanly, in the affectionate consideration of a great man for the lesser men who were His disciples. One of these was yet to betray Him, another was to deny Him thrice, all were to be dispersed for a time by the physical force of an opposing way of life and thought. Yet these humble men, frail vessels that they were, He had chosen to carry on His Father's work,

to hold aloft a light that should be the hope of the world in further troubled times to come.

Where were they to find assurance for standing steadfast in the days ahead? In His inspired ministry, His miracles, His precepts and example, in the Truth for which He gave His life and was yet to give His precious body as a sacrifice? Ah, yes, but more!

Not only in lofty precepts, in the impersonal verities of a great faith, but in homely, simple things do men find strength. How well the Master knew the hearts of men, the hearts of these men—of ourselves!

Today men find comfort, reassurance, strength in the simple things, the accustomed tasks, the familiar activities that seem to bring reason in a world gone mad. Though the day may yet bring new challenges and though no man can know what the morrow will call forth, we must eat and sleep and be clothed and do our appointed tasks. Curiously we find strength in these simple human necessities.

In that more ancient day the Master called the Twelve to Him for a final repast with Him before the storm should break. The table has been spread. The simple meal has been prepared and laid before them. In accordance with the custom of the time, there is a common dish from which they all eat, one cup from which the wine is sipped. The food is bread, mixed probably with bits of meat or fish; the drink is wine, shared after the food is eaten.

"And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves . . . and he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me."

Bread and wine played a significant part in the feast of the Passover, with which this simple meal of Jesus and His apostles is linked. The blood smeared on the houses of the people who were to be passed over by the angel of death and the bread, meat, and wine of which they ate during their flight from oppressors had long been symbolized by the wine and unleavened bread of the Passover. Now Jesus was offering them a new symbol: Himself as the vehicle of sacrifice, His body and His blood as the propitiation. The bread and the wine of this Last Supper were not a literal offering of Himself, for He was still with them corporeally. He Himself partook of the bread and the wine with them. They were a symbolic offering in anticipation of His passion on the cross, a token that He was giving His life for them and for mankind.

In Jesus' time there were no churches consecrated to Him, no Gothic arches and cathedral spires, no pews and altars, no priests and robes and censers, no litanies of His creed. The avowed worship of the Master and His followers was in private dwellings. Their informal worship was in the accustomed activities of each day in the crowded streets, in the homes and synagogues, on the hillsides, in little boats at sea—wherever their duties and their ministry might find them.

Whether it was the Master's intention or not, the breaking of the bread, the sipping of the wine, and the simple, heartening words that accompanied these acts, have been made the basis of a sacrament of His holy church, without which many feel there is no saving grace.

For His own time His purpose and intent seem very plain. He was leaving the rough, simple men with whom for three years He had lived on terms of inti-

mate, informal companionship. He had given of Himself not only as a teacher but also as a friend. Teacher and apostles had shared and shared alike in the common lot. The Master was never too preoccupied with ministering to the many to take time for their questions or to consider their human needs. Where He saw clearly, they saw as "in a mirror, darkly." He had "meat to eat" that they knew not of, strength from spiritual resources that they had not found or knew but partly. He saw, as they could not, beyond the dark hour of Gethsemane and Calvary to resurrection and ascension, beyond defeat and despair to triumphant overcoming. Even in the face of the threats from Rome and the Sanhedrin they felt a measure of security with Him present. What would they feel beyond panic and despair with Him gone?

There was one thing He could do, and that He did. He made of a simple, accustomed act in which they shared, the reminder of something that would sustain them through troubled times ahead. He made of their last meal together a bond of union, a message of courage. It was as if He had said: "Beloved [*tekna* and *teknia* were the words He used, as given in Mark 10:24 and John 13:33, words of informal endearment, partially disguised in the translation "children," and more clearly conveyed possibly as "comrades," "boys"], I shall not be with you much longer now. This is very likely our last meal together. There are trying times ahead, and you will miss Me as I shall miss you; but I am counting on you to carry forward this Truth which we have shared together. Be strong and of good courage. I shall be with you, even though you do not see Me. Wherever you call I will be there; and whenever you break bread together, as we have so often done, when-

ever you pass the cup, remember Me. You will feel new assurance, new vigor, stirring in you. More and more as you take on the true likeness of the sons of God that you are and that you have seen manifest in Me, your food and drink shall go to fashion My nature—and My body—in you."

How the food and drink that we imbibe is transformed into the flesh and bone and blood of our body is a profound mystery always. How a man can leave the old Adam and take on the new in Christ is something that only our consecration to His nature can reveal in the face of things that challenge us from the world outside. Surely however if Christ's nature is formed in us, our body becomes the body of Christ. By the same token, not only the bread and wine of the communion table but also the food and drink of every day are used to sustain and nourish the body that becomes increasingly that of Christlike men, the mystical body of Christ in the world today.

With powerfully sustaining strength Christ's mighty admonition "This do in remembrance of me" ministers to us all today. The challenges, the problems, the demands upon strength and courage and patience are with us in a way that taxes us, body, mind, and soul. But "Lo, I am with you always" is His promise.

Like the disciples of old, you and I must repair to an upper room, some quiet place of consecrated thought and feeling—though it be in the very valley of the shadow of death—there to break the bread and share the wine of spiritual nourishment; to find reconsecration to our appointed tasks. We must remember His precious words "This do in remembrance of me" as they apply to every hour and every day. If we remember, can He forget?

Easter

Above the tinkling of the cymbals,
Above the beat of the tom-toms
Of the gods of greed and sham and fear,
The Resurrection hymn swells strangely clear,
As glorious, as splendid as on that Easter morn
When He, to you and me a brother born,
Acknowledged not a human sepulture,
But rose from out the tomb holy, pure,
A man Christed, divine! As earthy dross
Was laid, in sacrifice to love, upon a cross,
A prophecy transcendent was proclaimed,
A song of cheer and peace inspired,
And hope's lamp lighted for perpetual burning;
And we, with wiser hearts and clearer sight
Beholding it today, are in the turning
To rise with Him above the impenetrable gloom
And dark confines of mortal thought's unholy
tomb.

—RUTH YOLAND SHAW

The Call to Courageous Living

COURAGE TO LIVE

BY KATHRYN SANDERS RIEDER

TODAY AS ALWAYS there is a premium on courageous living. For the man who has hope and faith, courage in living comes quite naturally. There is a quality in man that rejoices in challenge. An old Hebrew legend says that Satan after his fall from heaven was asked what he missed most. He replied, "The sound of the trumpets in the morning."

Every man needs to hear the call to courageous living. Courage differs with the person. One man addresses a large audience expansively, enjoying every minute of it. Another must enlist every particle of courage he possesses in order to make a public speech. Some dread to ask for work, while others enjoy parading their many qualifications and offering so much service that the prospective employer can't refuse. Regardless of the use to which it must be put every person has need to learn courage.

The Christian religion has always been a religion of courage. Christians have heeded the counsel "Watch ye, stand fast in the faith, quit you like men, be strong." In the face of experience these people become confident. They can repeat with personal conviction:

"Though I walk through the valley of the shadow of death,
I will fear no evil."

They find the courage to face what must be faced. They do it cheerfully. They push aside false values: They replace harmful habits with habits that are helpful.

Having filled their minds with hope and faith, they know they can act with courage, whether they are building a career or a character.

Courageous living is the theme of so many of the most loved Bible stories. Courage was lived by the prodigal son when he returned to his father. In spite of the foolish and disastrous life he had lived, he had hope and faith that his father would have compassion on him. He hoped only to be allowed to be a servant. The father knew he was ready to be treated as a son. He robed him in rich garments and made a feast and gave him the honor with which courage is always welcomed.

Courage enables us to try again. Many a man has the door slammed in his face. But he is not through if he recalls:

> "Jehovah is my light and my salvation;
> Whom shall I fear?
> Jehovah is the strength of my life;
> Of whom shall I be afraid?"

The door has not remained shut. Others have found true the Spanish proverb "As fast as one door closes another opens." When a door slams it may be accepted as a challenge. Many a man has had occasion to thank his enemies for their contempt and scorn. It has aroused him to such effort that he has set to work as never before to reach the pinnacle of success. The man who learns courage tries endlessly to see the door that is opening for him.

Courage isn't always spectacular. A grand gesture can be made once. In the exaltation of the moment it is often quite simple to act with courage. But reproducing the pattern over and over again in default of results takes courage of a higher type. To continue in

the face of seeming defeat is one of the most difficult things in the world and the most necessary. Jesus never knew defeat, because He met every situation with courage. Anything less would have made His achievements impossible.

We are told: "Be of good courage, and he shall strengthen thine heart." All about us we see people accepting the promise and living it. So often we think of courage as something that comes in moments of great danger; but courage is a common virtue of daily living. One of the most heartening experiences is the revelation of the secret courage with which many around us carry on.

One young man summoned all his courage to accept a rebellious backwoods school. Former teachers had been driven out with derision by the overgrown boys. The young man needed the money to complete his education. He took the school and found the conditions just as they had been described. The pupils were totally uninterested in the subjects taught. In the fall the big fellows took leave of school to help their parents with the harvest. They knew one thing, as did their fathers: agriculture.

The young teacher determined to see the thing through and to do all he could to add something to their lives. He organized a ball team. He worked harder at recess than he did during school hours, trying to see that the pupils benefited, especially the problem boys. Then he hit on the idea of making a study of the weeds that plagued their farms. He found they were interested in those. Soon a large collection of weeds was made. They classified them, learned the best methods of control. They were interested in school when they had it brought so close home. From this point the

young teacher began to focus their schooling directly on the things they knew and used. When he left in the spring, announcing he would return to college in the fall, they were sorry to see him go. Where many had found the job too much, this courageous, determined young man produced fine results.

For courageous effort must persist in the face of setbacks. Recently two high-school boys found occasion to learn this truth. They wanted to be cartoonists. They had done some work on their school papers, but people laughed at it as a regular job for them. "Get a real job," they advised. "Keep this for a hobby." The boys went right on sending strips of cartoons to possible buyers. At first they received nothing but rejections. At last the editor of a newspaper took over the idea. A syndicate became interested and bought it. Finally the movies became interested in making shorts about the characters.

The boys now have their own studio and employ several other artists to help them get out their work. They had ability certainly, but had they lacked the courage to persevere in developing this ability they would still be only wishful thinkers.

The person who steadfastly repeats,

"Jehovah is my strength and my shield;
My heart hath trusted in him, and I am helped,"

will have the staying power that counts. Courage often brings results that are denied to those who possess mere brilliance. Many who lack courage or patience enough stop before they arrive. All about us we see that the race is not to the swift or the most talented. Often the talented person wearies of his effort, his mind darting from one interest to another. He is gifted in more than one line and he concentrates on none.

He never learns the necessary discipline that must accompany his efforts.

Courage doesn't worry about lack of praise. Too much praise is one of the worst things that can come to a person at the beginning of his career. Seldom can a person resist the cloying effects of being praised for everything he does. He has small incentive to give his best when his slightest accomplishment is worshiped. Placed in this position, he needs true courage to see the vision of what he may accomplish if he resists the softening effect of ready praise. He needs to understand that talents carry with them a responsibility to make the most of them.

One of the most admirable and inspiring artists of the present time, Jascha Heifetz, wins profound respect because of his splendid attitude toward a great talent. Recognized as one of the greatest violinists of all time, he seeks to better his own perfection. Since his first lesson at three and though still a young man, he has practiced approximately 66,000 hours. His art is so perfect that the listener forgets the playing and hears only the music as it was meant to be heard. He brings most serious and sincere devotion to each appearance. No amount of rehearsal is too tiring to bring the performance up to his standard. True, talents like his are found but a few times, yet how much more we might all accomplish if we caught the vision of such courageous giving of ourselves to the work we love.

The circumstances of our life often prove less important than the way we meet them. Walking in the country, we may pass through a field full of molehills. It is possible to stumble on such molehills and fall, but it is just as possible to go along tramping them into nothingness. The Psalmist realized this when he cried

"Be thou my strong habitation, whereunto I may continually resort."

We need to accept the fact that new things will present difficulties. Later as we gain skill the initial obstacles will vanish. We need some courage to overcome first handicaps, to prepare us for better performance. Two girls learned typing at home to enable them to get a job. The first decided on the "hunt-and-peck" method, as it offered little initial difficulty. The other girl struggled until she mastered the touch system. Both found jobs, but the second received nearly four times as much compensation as the first. The girl who types the "hunt-and-peck" way feels very unlucky and envies her more fortunate friend.

Lincoln's life was full of splendid courage. We read with growing amazement of the obstacles he met and dismissed or overcame. In his attitude lies one of the greatest achievements of his life. Every country has its heroes who demonstrated personal courage before they tried to teach it to the nation.

Acting with courage changes the results of life. David said: "The Lord God *is* a sun and shield: the Lord will give grace and glory: no good *thing* will he withhold from them that walk uprightly." As we accept this truth, acting as though we were courageous, we come to have this attitude continuously. We are able to take the step we see, to progress to new levels of endeavor.

Frank Woolworth, a clerk in a little country store in upper New York State, had an idea that five-and-ten cent articles would sell well. He had the courage to act upon that idea, and today the stores he founded are strung out over the entire country.

We need courage to keep going. Great writers give

personal examples of the courage needed to keep at a job. It is commonly supposed that once a writer has attracted national attention and acclaim, all he has to do is to send in anything with his name attached and the editors will be delighted. On the contrary the writer now has a reputation to maintain. He must produce work as good or better than before. He must meet the competition provided by other excellent writers. He is rewarded only for effort that has value.

Admiral Peary's courage in persisting is well known. His eighth expedition to the North Pole finally won its objective. It was after months of hardship that he came to an old wooden building at Fort Conger. His feet were frozen; then they ulcerated. His men said he would never march again. This wasn't the admiral's idea at all. As he lay in bed he penciled a motto: "I will find a way or make one."

Back in New York a group of men formed a club and financed another expedition. Admiral Peary's foot healed and he discovered the North Pole. Sheer pluck under the conditions that adversity brings can make a happy ending. Courage says, "You can do what you must do."

The encouraging thing is that acting with courage becomes a habit as surely as any other oft-repeated act. Useful habit is the foundation of any good life. We are not meant to be martyrs, resigned to passive weakness and lack. We are meant to answer the call to courage, to begin changing the things in our life that make us unhappy.

A certain girl, spoken of as the sweetest and most patient of invalids, was rudely shocked out of her complacency. A friend asked her if she had accepted the sheltered comfortable life of her own room rather than

make the effort to take her normal place in the world. She saw that the idea of competing with robustly normal persons had frightened her into invalidism as a form of escape.

With all the courage she had she made the effort to get well. She tried to stand and found it hard. Later she walked. Gradually her strength returned and she could go back to the bustling, fascinating life she had nearly forgotten.

Others, persons who have not been able to recover, have made their lives a blessing to those around them through their courageous attitude. By their cheerful, understanding attitude they have become an inspiration. A grandmother who could not leave her wheel chair was militant about the religious education of her grandchildren. She read to them, heard their stories, mended their clothes. No one pitied her, and the wide circle of friends she attracted to her home was enjoyed by the members of the family who had scant time for the pleasant contacts she made for them. She was a living example that strength and courage may take other forms than the purely physical.

Courage to live—how we all need it to rule our life! No matter where our life is lived, no matter what our position, duties, responsibilities, or emergencies, we have only to "be strong in the Lord, and in the power of his might." It is in this way that we gain courage to live in the fullest joy and contentment.

EDITOR'S NOTE—This is the third of four articles by Kathryn Sanders Rieder. The fourth will appear in May UNITY.

He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city.—THE PROVERBS.

Easter Is an Experience

BY EDITH SCHLOSSER

IF JESUS OF NAZARETH had been an ordinary man convicted of disturbing the political scene and crucified because of that alone, the story of His life and work would have faded rapidly from the public memory. His death, moving some to pity, others to blame, would barely have touched the surface of the stream of life, and His followers, left leaderless, would have disbanded and drifted apart. His teaching would have disappeared in the mist that has swallowed up many other doctrines.

Yet if we stop to think a minute we realize that to most of His contemporaries His death would have put an end to His fanatical teachings and their influence on the multitudes that had followed Him. The Christ, living in millions of hearts today, was visioned only by an enlightened few, a mere handful who knew that the works of Jesus could not be destroyed thus easily but had been given a permanent impetus by His death and resurrection.

This man Jesus had wandered about the countryside teaching a strange new doctrine, very different from the harsh legalistic teachings of the priests, demonstrating powers almost beyond ordinary mortal belief.

"He restored a blind man's sight," whispered one sufferer to another.

"A woman but touched the hem of His robe and she was healed," came the response.

"He gives new laws, kindlier than those of Rome or the priests." Thus the word was passed from one to

another among the starved and hungry hearts of men.

There were some who believed without seeing, so eager were they for the promise of love. Some saw and were then convinced. Some saw and refused to be convinced, then even as now. But the man Jesus moved ever on, blazing a trail of hope that was a light in the eyes of believers, a song in their hearts by day and vision of peace by night.

Then came the story of His ignominious death, following soon after that of His triumphant entry into Jerusalem. Many who had believed were crushed and bewildered by the news and lost their belief. Yet surely some remembered the rapture in His voice when making great promises and the light in His eyes when He foretold many things, even His own Gethsemane. Surely they carried in their hearts the memory of cryptic sentences now made clear.

"Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit."

Had He not died even as the grain of wheat?

"A little while, and ye behold me no more; and again a little while, and ye shall see me."

What greater separation is there than death? Yet He promised that they would see Him again in a little while.

The story of the empty tomb, like the teaching of the Word, found many who scoffed but some with hearts eager to believe in this prophecy fulfilled. He had raised Lazarus from death. Surely He could raise Himself also. And the disciples, apparently leaderless now, were to go, each his separate way, yet each with the glowing memory in his heart of the resurrected Christ; each with the steadfast conviction that a

promise of power in himself would be fulfilled; each with the living spirit of the risen Christ singing within him, consuming him with its flame. That first Easter found the field of Christian activity widening, spreading through the world in all directions, even as it spreads and will continue to spread now until every heart understands and accepts it's promise. The faith of the first few had become deep-rooted, their understanding clear and absolute. They had experienced Easter.

To gain the Christ Spirit every human heart must share this experience of Easter. Every seeker at the gate of spiritual understanding comes eventually to an hour of trial when his discipleship must meet the crucial test. Only thus can he reach that state of unshaken conviction which makes of him a radiant messenger of the Word. Blessed indeed are we if at the time we recognize our trial of faith. Blessed are we if we come through the moment of desolation—which the disciples must have experienced when Jesus was crucified—and come into the shining realization of a faith that cannot die again, that is immortal, like the Christ rising victorious from His tomb. For such faith is truly the kernel of wheat that dies to live again; it is the seed of the Christ harvest that we are destined to scatter among the hearts and minds of men.

Perhaps when going through days of perplexity it is comforting to realize that there had to be a day of death in order that the glorious hour of resurrection might be attained. But we must also remember that in order to win His victory over the last enemy Jesus died but once. Similarly it would seem purposeless for the heart, once it has experienced its realization and risen to spiritual comprehension of its powers, to keep repeating the experience.

Faith that is being constantly tormented and assailed, that fluctuates like the tides, has not yet reached its true experience of Easter. We may seem to repeat the experience of risen faith many times, because our faith seems to have to win a victory over many conditions and seems unable to make the conquests all at one time. We seem to think that each problem must be met separately and individually, but the simple truth is that faith, once it governs the heart and mind, brings victory over every situation and condition.

I shall never forget the ring of conviction in one woman's voice as she said to me, "That problem will never have to be faced again." She had gone through a period of acute financial privation and out of the suffering had risen to a complete understanding of the divine laws of supply. With this glorified understanding she is now far removed from lack, because she simply cannot think again in terms of lack but only in the glorious comprehension of divine abundance of good. Naturally her circumstances have changed, and her faith has been justified. She has experienced her Easter, and instead of being anxious and troubled about many things she now lives in a radiant serenity that makes her eyes shine and her face glow, so that she attracts all good to herself.

We must all reach this experience of Easter. We need the risen faith that lifts us above anxiety and fear, no matter how they seem formerly to have surrounded us. It seems as though spiritually the world were approaching its Easter. Does it seem to be experiencing the dark days of crucifixion? The spiritual-minded of all countries feel that a great uprising of faith is now in progress. It is our place never to doubt that even in universal thought Easter will follow Good

Friday. A spiritual renaissance will be the outcome of the world's present dark hour, providing we are ready to go forth, as the disciples went, after the death and resurrection of their leader, carrying the triumphant message of faith and hope wherever they traveled.

Today we feel ourselves assaulted on all sides by the propaganda of fear and hate. If our faith has not been spiritualized, it will be vulnerable, and we can be deeply disturbed by the surrounding currents of negation. But if we have experienced our Easter, the risen Christ within us cannot be assailed, cannot be destroyed by any influence. If faith has carried us into the safety of its spiritual realm, we look on the struggles of the world with a steadfast and unshaken faith that love will prevail. We know that instead of participating in the struggle, venting hate and spleen, we must look within our own heart, to the eternal frontier of the inner self, and guard it against its enemies. We must acknowledge that the boundaries of Christly love are unlimited; it is only our own horizon that is limited, and it can be expanded as our powers of holy vision increase.

If at this Eastertide we accept love in its complete spiritual sense, we can ignore the boundaries of nationality; we can move through the closed doors of hate and prejudice, as the risen Jesus moved through all material barriers to become visible to His disciples. We can deplore the sin of war, its rapacity and cruelty, yet refrain from destroying the essence of love emanating from our immortal inner self.

The world has need of our constant advance into the unity of Christian love. It has need of our united recognition of good in all humanity and of our immutable faith in the victory of this good over present

appearances. Only the faith that has risen Christlike out of the tomb of mortal blindness, with its obstinate limitations, can be sublime in its knowledge of victory and at the same time a shield and a frontier against the doubts and uncertainties so prevalent in the hearts of the anxious and troubled ones of the world.

In these days when the world suffers heartbreak and struggle, I found it interesting to read some of the things Michel de Montaigne wrote about the France of his day. His autobiography reveals the troubled times in which he lived, but in it I came upon a chapter called "The Enemy within My Gate," in which he vividly illustrated the truth that there is in every man a citadel of the heart that no enemy can storm, and that if we ask for the protection of heaven it will be freely accorded us, so that fear vanishes and serenity takes its place even in periods of dire confusion. Montaigne tells a story of completely disarming his enemy of wicked intentions by refusing to lower the shield of heavenly love, by refusing to meet him on his own terms of hate and distrust. Faith, like courage, mounts with the occasion if the seed of it is rooted firmly in the heart.

Let us remember at this Eastertide that there is within each one of us a house of consciousness, a holy place, that no enemy can conquer unless we ourselves make it vulnerable. This inner house, this sanctum, this seat of holy love, is the dwelling place of the risen Christ. It must be our most cherished possession, our inviolable retreat. We must enter it frequently so that its holy calm may give us that communion with the Christ Spirit which is our greatest strength, our supreme happiness.

In whatsoever degree our heart has experienced

Easter it will respond joyously and affirmatively to the world's need for love and Christian service. We become aware as the years move forward that warriors may fight, but they only destroy each other, fighting their way to final oblivion. Yet the Christ Spirit continues paving the way to immortality. Each man's experience of Easter is significant; it is a white sapphire in the jeweled crown of the risen Christ; it is an assurance that there is an enduring spirit of love, capable of consuming the world's hates in its absorbing flame, capable of bringing all humanity into harmony with the eternal God.

Unity in the Field

For personal instruction in the spiritual principles set forth in Unity literature, attend your nearest Unity center. There you will find fellowship with other sincere students who are learning the practical application of these principles to human problems.

The Unity centers listed in the back of this magazine under "Unity Annual Conference Members, Licensed Ministers, and Licensed Teachers" offer a ministry of devotional services, healing and prosperity meetings, and class instruction in the Unity teaching. The leaders have been trained by Unity School and endeavor to provide a teaching and a ministry of the same Christ standard as that presented by Unity School. You and your friends will always receive a cordial welcome.

The Unity Building Program

FROM TIME TO TIME we have mentioned in the publications the various Unity building activities that are contemplated.

Recently we have had printed the story of the new Unity Temple, which is to be erected by the Unity Society of Practical Christianity in the Plaza District of Kansas City, Missouri, as well as letters concerning the financing of the project. The Temple is to be erected at 47th and Jefferson Street upon a beautiful lot, 120 by 210 feet, fully paid for.

For several years we have referred to contemplated buildings to be erected at Unity Farm (Unity City) where we expect some day to house all the activities of the Unity School publishing department, as well as the Society of Silent Unity and the Correspondence School. Unity Farm is sixteen miles from Kansas City. Several years ago two large buildings at the Farm were completed. One of them is being used by the Unity Training School. A new building for the printing department is now being erected at the Farm.

Offerings for these two projects are being received, and sometimes it is difficult to tell which fund the money is intended for. We suggest that those sending offerings to help the building program state clearly if the offering is for the Temple Fund or for the Unity City Building Fund.

We are very grateful for the prayers and offerings that are being sent by our friends, and we bless everyone who has so generously co-operated in the building program. We bless each one and know that God is also blessing everyone who is helping.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education, lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, April 5, 1942

UNITY SUBJECT—*The Life of the Christ.*

INTERNATIONAL SUBJECT—*Christ and Life after Death (Easter).*—Mark 12:24-27; I Cor. 15:50-58.

24. Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God?

25. For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven.

26. But as touching the dead, that they are raised; have ye not read in the book of Moses, in *the place concerning* the Bush, how God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27. He is not the God of the dead, but of the living: ye do greatly err.

50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51. Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed,

52. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53. For this corruptible must put on incorruption, and this mortal must put on immortality.

54. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then

shall come to pass the saying that is written, Death is swallowed up in victory.

55. O death, where is thy victory? O death, where is thy sting?

56. The sting of death is sin; and the power of sin is the law:

57. But thanks be to God, who giveth us the victory through our Lord Jesus Christ.

58. Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.

GOLDEN TEXT—*Thanks be to God, who giveth us the victory through our Lord Jesus Christ.*—I Cor. 15:57.

SILENT PRAYER—*In the light of the wisdom and love of the Christ I know the way of eternal life.*

To the old maxim "Knowledge is power" may be added another, "Knowledge is life." Jesus Christ, praying to the Father on the night of His arrest by the Roman soldiers, made the statement "This is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ." In this respect to know is to perceive or apprehend as true, to perceive with understanding or conviction rather than to be merely acquainted with.

The Sadducees erred in their denial that life is eternal, because they did not know "the scriptures, nor the power of God." Lacking consciousness of spiritual Truth, they interpreted the Resurrection altogether in terms of continued physical existence. Jesus pointed out to them that those who enter into eternal life are "as angels in heaven," perhaps having in mind the words addressed by the Psalmist to Jehovah, "who maketh his angels spirits." Among these "spirits" are the spirit of wisdom and understanding, the spirit of

knowledge, and the spirit of reverence towards God and the things of God.

Eternal life is not an existence to be achieved through and after death. The resurrection that Jesus Christ accomplished in Himself and taught to mankind is a present resurrection. God "is not the God of the dead, but of the living." Abraham, Isaac, and Jacob were alive at the time of this discussion between Jesus and the Sadducees, not because they had died but because they had entered into an understanding of eternal life while still in the body. Having become conscious of life as eternal and indestructible and having entered into it, their consciousness of it persisted.

No one need wait until his physical body is in the grave to have part in the resurrection life that Jesus taught and demonstrated and that Paul set forth in the 15th chapter of I Corinthians. We may rise from the dead at any time that we will shake off our limited understanding of life and enter into the deeper knowledge of Spirit as life itself. The chief teaching of Jesus Christ was that which He gave in regard to life. He taught that He had come into the world so that men might have abundant life. In full consciousness of the Christ principle He stated, "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." "Jesus Christ abolished death, and brought life and immortality to light." By rising from the tomb after the Crucifixion He proved that life is universal and that once a man becomes conscious of it this side of death he may retain this consciousness. Eternal life is "to know."

Until man enters consciously into the new life in Christ he is dead through his trespasses and sins, even though he may not have experienced death. Now is the

accepted time, and today is the day of salvation. "I am the resurrection, and the life." The message of the living Christ is present and potent in everyone who hears and heeds the call of Truth. Fullness of life is ours now and always if we daily believe the Truth and make the Christ Spirit consciously our own through prayer, meditation, and action.

"We shall all be changed." This statement is easy enough to believe, for we see it proved often before our eyes. Mentally and spiritually men are raised from the dead, without having to pass through physical death. To be born again, to have a new lease on life, to awake to righteousness—all this expresses or describes the change that takes place when a person attains a higher range of interests than he has hitherto known. The motion picture "One Foot in Heaven" is an illustration of this. A medical student hears a sermon that converts him from medicine to religious ministry. The rest of his life is spent exemplifying his faith. No hardship deters him from following his new vision. Nothing can induce him to return to his first choice of ministering to the body alone.

Paul's vision on the Damascus road made him conscious of eternal life in a new way. From the time he had it he was a changed man, and he remained faithful to the light that came to him in a moment of clear understanding and exceptional insight.

To imagine that we can overcome the greater before we learn to conquer the less is futile. Death is the outcome of our failure to keep the law of life. We cannot hope to overcome death before we overcome in ourselves the habit of falling short in our observance of the law. To keep the law we enter into the Spirit of the Christ. Giving this Spirit expression puts victory within

our reach as nothing else can. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

The Spirit of the Christ is instinct with faithfulness. Nothing variable or uncertain can enter into it. To express it we find it necessary to be "stedfast, unmovable, always abounding in the work of the Lord." Concentration and perseverance belong to the overcomer.

QUESTIONS

1. What has consciousness to do with eternal life?
2. Is death the inevitable gateway to eternal life?
3. How can eternal life be entered into here and now?
4. In what respect did Jesus Christ "abolish" death?
5. "We shall all be changed." What change is here implied?
6. How can we learn to keep the law of life so as to abolish death?

Lesson 2, April 12, 1942

UNITY SUBJECT—*The Christ Must Increase in Us.*

INTERNATIONAL SUBJECT—*The Mission of the Seventy.* —Luke 10:1-7, 17, 21-24.

1. Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come.

2. And he said unto them, The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

3. Go your ways; behold, I send you forth as lambs in the midst of wolves.

4. Carry no purse, no wallet, no shoes; and salute no man on the way.

5. And into whatsoever house ye shall enter, first say, Peace *be* to this house.

6. And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again.

7. And in that same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.

17. And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name.

21. In that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for so it was well-pleasing in thy sight.

22. All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal *him*.

23. And turning to the disciples, he said privately, Blessed *are* the eyes which see the things that ye see:

24. For I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

GOLDEN TEXT—*The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.*—Luke 10:2.

SILENT PRAYER—*I now concentrate my thought, time, and labor on the things that make for peace, love, and wisdom.*

The present is an age of unparalleled progress in the knowledge and understanding of externals. In less than fifty years science and invention have made strides outdistancing the achievements of the thousand years that preceded. But because men have not advanced proportionately in understanding of one another and in the development of good will—so that they might gladly bend their efforts toward universal co-operation in a common purpose—the marvels that they have

wrought in science and mechanics have been turned to destructive uses. Instead of bringing the kingdom of heaven into manifestation among men they have brought about a reign of terror with such widespread devastation as the world has never before witnessed.

To remedy this condition requires patient individual effort as well as concerted effort on the part of all people who wish to have the mind of Christ. Minority undertakings call for patience, and individual effort is a minority effort. The race mind leads men to wish always to act together. The man or woman who thinks, acts, and lives in the race consciousness is unwilling and unable to stand alone, but wishes to be with the majority. To do as others are doing is the only course that brings satisfaction in such a case.

Before others can desire to follow the way of the Christ it must be made manifest to them in the life of someone whom they know and revere. Jesus is the Way-Shower to all the generations that come after Him; but many persons have their zeal and enthusiasm stirred by one of their own generation whose life and example is worth emulating. If a person is to be willing to stand or walk alone in the way of the Christ, the impetus must be a powerful one and the stimulus lasting.

That a man walks alone in his way of thinking and living is no justification for weak effort or insignificant achievement. His influence, though silently exerted, may be more potent for good than that of an armed force that imposes its will on a community or a nation. When Jesus Christ sent out the seventy He commanded them to bend all their efforts toward healing the sick and proclaiming the nearness of the kingdom of God. Nothing was to be allowed to turn them from the urgency of their message. The harvest was ripe and

plenteous, therefore they must make haste to gather in as much of it as they could in the time allotted to them. When grain is ripe it must be reaped or it is lost. When the mind of man is ready to listen to the word of Truth, this word must be spoken or the occasion passes and may not return. Indifference may supervene or some other interest may claim the attention. So when man wishes to turn from the things of sense to the things of Spirit, the latter must be available to him. He must learn that the kingdom is at hand, within himself.

The senses can all be spiritualized and their limitations done away with. We know that they have an inner field of action, but not many people have spiritually quickened the senses, and the world of phenomena seems to them the only place of action. The brain and the emotional nature are in touch with mighty spiritual forces, but few have discovered this truth. Much of the thought and feeling that metaphysicians take to be spiritual has its origin in the vibrations of the brain and the emotions of the sense soul. It is only when head and heart are moved to action by Spirit that we can say that their activities are spiritual.

The senses of man are to be trained in spiritual ways and their efficiency multiplied. "The Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come." Seventy represents the unlimited capacity of Spirit, the spiritualized faculties, and sending the Seventy "two and two before his face" refers to their action in expression. The centers or aggregations of intelligent cells in the organism are symbolized by "city and place." The senses must be freed from mortal limitations.

Peace will be established wherever your thought

of peace has gone forth and continues to go forth without ceasing. If it is not established immediately in the outer it will be established in your mind and heart. Your peace "shall turn to you again."

The thought of health is to be sent to every "house" or place of abode in the body, and the message of Spirit is to be spoken to each. "The kingdom of God is come nigh unto you." Deny all seeming materiality (wipe off the dust of the city). Then your senses will "return" the true words with which you sent forth the spiritual faculties, and your consciousness will be that even the demons (discords of your body) are subject to the seventy (spiritualized faculties) through the power of the Christ mind in you to visualize the instant disappearance of all discordant conditions of mind and body.

QUESTIONS

1. Why is the Christ mind more urgently needed now than ever before?
2. How can the individual be led to express it, whether others do or do not?
3. What significance attaches to the figure of speech used by Jesus in the words "The harvest indeed is plenteous, but the laborers are few"?
4. What do "the seventy" symbolize?
5. Where will peace be established?

Lesson 3, April 19, 1942

UNITY SUBJECT—*Giving of the Inner Self.*

INTERNATIONAL SUBJECT—*Growing Tension with False Leaders.*—Luke 11:37-48, 52-54.

37. Now as he spake, a Pharisee asketh him to dine with him: and he went in, and sat down to meat.

38. And when the Pharisee saw it, he marvelled that he had not first bathed himself before dinner.

39. And the Lord said unto him, Now ye the Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness.

40. Ye foolish ones, did not he that made the outside make the inside also?

41. But give for alms those things which are within; and behold, all things are clean unto you.

42. But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone.

43. Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the marketplaces.

44. Woe unto you! for ye are as the tombs which appear not, and the men that walk over *them* know it not.

45. And one of the lawyers answering saith unto him, Teacher, in saying this thou reproachest us also.

46. And he said, Woe unto you lawyers also! for ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47. Woe unto you! for ye build the tombs of the prophets, and your fathers killed them.

48. So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build *their tombs.*

52. Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53. And when he was come out from thence, the scribes and the Pharisees began to press upon *him* vehemently, and to provoke him to speak of many things;

54. Laying wait for him, to catch something out of his mouth.

GOLDEN TEXT—*He that is not with me is against me; and he that gathereth not with me scattereth.* —Luke 11:23.

SILENT PRAYER—*I watch over my word to perform it.*—Jer. 1:12.

The Pharisaic state of mind causes the one in-

dulging in it to love the forms and ceremonies of religion. The Pharisee in us makes us refuse to go deep into the consciousness and cleanse the inner man. If we contend stubbornly for our beliefs and convictions about unimportant details, we banish from our consciousness love, consideration for others, and the other qualities that relate us to the divine.

The true follower of the Christ is he who develops both the inner and the outer nature in harmonious proportions. The well-balanced man or woman is practical, keeping a firm hold on reality while recognizing that the inner realm of spiritual forces is the heart of reality. One can be practical in the expression of ideal. "Did not he that made the outside make the inside also?" Ideas are of little worth until they are expressed in the outer realm of action.

At Christmas time we hear a great deal about the birth of the Christ. The event is a symbol of the ushering in of peace on earth among men of good will. To be logical men and women should make Christmas the starting point of a year's intensive practice in the development and expression of good will, first toward the persons in their immediate circle, then toward the larger circle of their countrymen, and finally toward all men and women everywhere. This undertaking should follow definite lines of endeavor. It should not be left in the vague realm of wishful thinking, where much of the good will toward men that one hears of at Christmas finds its source and permanent storage place.

The giving "for alms those things which are within" is a phrase readily understood from our almost universal habit of observing Christmas. For a short period of time everyone thinks of others, planning gifts that will bring them joy, comfort, or satisfaction. Self-

forgetfulness is the order of the day, and not even the commercialization of the season can destroy a large measure of fine disinterestedness. The same trait can be carried into the giving of good will throughout the year. As we practice it toward all people, regardless of race or nationality, we build up in ourselves a lofty, generous spirit that has no taint of bigotry or petty insistence on our personal views or desires.

To "tithe mint and rue and every herb, and pass over justice and the love of God" sounds to us as a serious indictment. In modern terms, one may give a tenth or other fixed percentage of one's income to religious work without at the same time giving the least thought to furthering the work that the funds are intended to promote. Yet the thought that is put into a good cause is far more potent than any mere money carelessly given to relieve one of further responsibility in the matter. Constructive thought should accompany the gift of money, whether it is expressed in blessing, in planning, in suggestions for use, or in any of many ways that serve as outlets for interest and help.

"Thought in the mind hath made us." It makes also for accomplishment in the outer realm of affairs. Unselfish good will is without pride of rank, social standing, or commercial rating. If we "love the chief seats in the synagogues and the salutations in the marketplaces," our thoughts are not wholly bent on bringing aid or comfort to others. They are partly on the outer magnifying of the self.

Mind, heart, and soul are terms that have to do with the inner life. When these are expressed actively life becomes a highway leading to the goal of peace through universal good will. When they are inactive, a man has no definite purpose, his life leads nowhere.

It remains a wilderness of good impulses that have been allowed to shrink into the subconsciousness without expression in experience.

Some years ago a well-known writer described what he called "an educated heart." The term fitly denotes the fine considerateness and quick sympathy of one who thinks first and last of others and who acts from disinterestedness. Educated mind and educated soul are kindred terms. Both imply careful training of the qualities that make for Christlike character.

The possessor of an educated heart puts himself in the other person's place. His imagination is quickened. There is no loading of unbearable burdens on the back or mind of others where one is educated in imagination, love, and good will. One then works to shoulder the burden and save others from being tried beyond their strength.

To regard vision and the understanding of spiritual things as belonging to a past age and not as a living, present possession is to "build the tombs of the prophets." The personal man opposes every innovation in his thinking, but once an innovation is accepted and acknowledged by the race, he tries to fix that immovably in his thought. Thought must be free to go beneath the surface of life in every age and bring up the truth as men are able to see it, interpreted in terms intelligible to them. Otherwise the key of knowledge is thrown away, and men grope in doubt and uncertainty, without confidence in the life that is life indeed.

QUESTIONS

1. What effect on man's finer qualities of mind and heart has the Pharisaic attitude?
2. What traits are harmoniously developed in the well-balanced person?

3. How does one give "for alms those things which are within"?
4. How is an educated heart recognized, and how is it educated?
5. Can one "build the tombs of the prophets" at the present time? If so, how is it done?

Lesson 4, April 26, 1942

UNITY SUBJECT—*Learning of the Kingdom.*

INTERNATIONAL SUBJECT—*Wayside Conversations.* —Luke 13:22-35.

22. And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem.

23. And one said unto him, Lord, are they few that are saved? And he said unto them,

24. Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able.

25. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are;

26. Then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets;

27. And he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity.

28. There shall be the weeping and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without.

29. And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God.

30. And behold, there are last who shall be first, and there are first who shall be last.

31. In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence: for Herod would fain kill thee.

32. And he said unto them, Go and say to that fox, Behold, I cast out demons and perform cures to-day and to-morrow, and the third *day* I am perfected.

33. Nevertheless I must go on my way to-day and to-morrow and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

34. O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen *gathereth* her own brood under her wings, and ye would not!

35. Behold, your house is left unto you *desolate:* and I say unto you, Ye shall not see me, until ye shall say, Blessed *is* he that cometh in the name of the Lord.

GOLDEN TEXT—*Whosoever doth not bear his own cross, and come after me, cannot be my disciple.*—Luke 14:27.

SILENT PRAYER—*As I observe, reflect, meditate, and experience, I learn the lessons of life.*

An old saying has it that "man proposes, and God disposes." Between the proposing and the disposing lies man's way of life. Because he has free will he chooses the course that he will follow. His previous thinking and his habitual conduct modify his free choice. They are causes that he himself has made, effects of his choice of ways in the past.

When Jesus "went on his way through cities and villages, teaching, and journeying on unto Jerusalem," He followed His habitual course. He had chosen teaching and healing as His work, which to Him was the work of God because it was the work most urgently needed. That work brought Him peace. By lifelong search for Truth and absolute faith in God He had made Himself the perfect expression of God's purpose toward man. God thus chose Him or "anointed" Him

"to preach good tidings unto the meek." The "way" of Jesus was a way of living, a chosen course of conduct.

As we go about our daily duties, responsibilities, or pleasures, we too are on our way toward the fulfillment of our inmost purposes and desires. If it is our wish to enter into the kingdom and know Truth, we try to follow the way of the Christ and realize peace (journey on unto Jerusalem). To this end we try to "save" ourselves by keeping our thoughts in harmony with our desires and best intentions. We save ourselves much inharmony and loss of valuable time by concentrating our thoughts and our efforts on the same goal. We thus "strive to enter in by the narrow door."

The narrow door is the faithful will to apply from day to day and hour to hour all the understanding of Truth that one has. Understanding that rests on academic or intellectual training and that is divorced from daily conduct does not avail to admit anyone into the kingdom of Truth. The power to perceive what is true and right is the first step toward understanding. The power to hold the thought true to what has been perceived is a second step, and the power to keep the deed in harmony with the thought is a third. The seeker after the kingdom cannot overestimate the importance of performance. When the deed arrives punctually on the heels of the thought, and the thought in turn springs from love, good will, and a desire for what is right and good, right habit follows the repetition of the deed and man enters the door of salvation.

Many seek to enter the narrow door of willing the good that they perceive, but are not able to do so because of the weakness of their persevering faculty. They forget to keep constantly at it moment by moment, day in day out, year after year until they form the habit

of expressing their best and of building up a higher level of ideal and performance than was theirs in the beginning.

Man's body (his "house") is under the joint control of his desire and will. Through desiring to do good and not evil, followed faithfully by willing to do as he has desired, man gains self-discipline and self-mastery. If his will to follow this course is allowed to relax, he shuts the door on his progress toward the kingdom and eventually shuts himself away from peace itself. Entering the kingdom is simple enough to those who have disciplined wills. For the undisciplined it is difficult, if not impossible.

The door to the kingdom of heaven (the Christ) is shut when man so fixes himself in the personal or sense consciousness as to be unaware of any other. When a man's will and desire are imbued with the spirit of the Christ, he keeps his house (body) in peace.

Spirit has nothing in common with the things of sense. "I know you not whence ye are." Sense consciousness however, desiring eternal life, looks forward to perpetuating itself and to this end seeks to make connection with spiritual consciousness, "We did eat and drink in thy presence, and thou didst teach in our streets." Temporal events can never form a permanent tie between sense and Spirit, and a separation of the two must ultimately take place. "Depart from me, all ye workers of iniquity."

Even the sense mind can perceive in what the kingdom of God consists, for mind has power to envision the ideal. It can see faith, joy, and understanding (Abraham, Isaac, and Jacob) and can realize that these, together with spiritual vision (the prophets), put man in touch with high spiritual power, so that he is able

to rise to a realm unknown to sense, which is thenceforth "cast forth without."

Material limitations have nothing to do with the kingdom of God, neither have geographical boundaries. "They shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God." Pre-eminence in the kingdom is a matter of greatness of soul and spirit. Some who rank first in importance in the external world will rank last in the world of inner values, and vice versa. "There are last who shall be first, and there are first who shall be last." Where material force gains supremacy spiritual power is in abeyance, and where spiritual power is in the ascendant, force is secondary.

The religious instinct of man warns him against coming in contact with the unregenerate sense nature. The Spirit-filled man, conscious of his divine sonship, has no fear of sense. "Go and say to that fox, Behold, I cast out demons and perform cures to-day and to-morrow, and the third *day* I am perfected." Perfection comes through steadfastness in following one's way, doing one's work in the spirit of service. Spiritual vision and understanding (a prophet) does not perish in man except through complacency or a false sense of security (Jerusalem: peace). Peace like a river comes when man realizes self-dominion and mastery of his world through his I AM power.

QUESTIONS

1. What was the "way" that Jesus Christ followed?
2. What is the "narrow door," and how do we "strive to enter in" by it?
3. What are the three steps toward true understanding?
4. Why are many unable to enter the narrow door?
5. When is the door to the kingdom of heaven shut?
6. In what does pre-eminence in the kingdom consist?

ADMONITION

By Grace Noll Crowell

"Let not your heart be troubled."
O Lord, dear Lord, I need
Thy gentle admonition,
Which I would heed.

"Fret not thyself." O Master,
I hear, I understand
Thy mercy and Thy wisdom
In this command.

"Ask, and it shall be given;
Seek, and ye shall find."
Lord, I would so order
My heart, my mind

That trouble may be banished,
And anxious care may cease.
I ask, I seek, Thy guidance
And find Thy peace.

Silent UNITY

Thy light is a "lamp unto my feet" and I know the way.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and our co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

FOR OVER three months my baby son was sick with bronchial trouble and teething. He kept vomiting. I was very much discouraged. Then I asked you to pray for him. In a few days his cold cleared up. He began to eat well without vomiting. His little cheeks got rosy and he was full of life. Now when anybody asks me how the baby is I am very happy to answer, "Just fine."—*B. M. S., Pennsylvania.*

I WROTE you telling you that I had suffered long from asthma and that some folks wondered why God didn't heal me. You wrote that you were praying for me. One day the asthma left me. I knew that day that it was gone. I haven't had an attack since. That was on November 10, 1940. This has made some people think a little, for they knew I had had asthma all my life and had even changed climates on account of it.—*E. M., New Mexico.*

I WAS IN despair at having partially lost my hearing and then losing my position. I wrote to you for prayers. A month later I got the same type of position in a different locality which has a climate more healthful for

me. My hearing is now normal. The most important service you rendered to me though was to raise me from the bitterest depths of despair to a happy way of life. —*E. M. S., Kansas.*

FOR YEARS I had been afflicted with tuberculosis of the lungs and the kidneys. The disease reached its last stages. I was longing for the only release that was thought possible. While glancing through papers preparatory to burning them I came on a few torn pages of a UNITY magazine. I accepted the possibility of God's being the almighty, ever-present power of good. In the hope of becoming free from pain and weariness I subscribed for the magazine and began reading it. I was restored to perfect health through its teaching. That was four years ago. Four friends who saw my recovery are now studying Unity with me. We have much to thank you for.—*A. S., New Zealand.*

I HAVE BEEN in bed eighteen months with consumption. I had five doctors and quantities of medicine, but I steadily grew worse. On April 27, 1941, I poured out all my medicine and quit all of my doctors. I began to pray, and I asked all Christians to pray for me, as you all did, and Jesus healed me. I can walk now and ride five to ten miles in cars. I tell people that Jesus healed me.—*B. H. H., Kentucky.*

AS STATED in E——'s first letter to you, I had been subject to attacks of epilepsy for over fifteen years. All doctors consulted claimed that medical science had so far found no cure for my disease. Just prior to E——'s writing you for prayers I had suffered two attacks in two weeks. However since she first wrote you about six months ago I haven't had an attack. Don't you think

that is a beautiful and wonderful answer to prayer? I surely do. I thank you and God from the bottom of my heart.—*Mrs. H. P. W., Canada.*

Filled with Plenty

I ASKED your prayers for the improvement of my brother's business. The improvement is taking place. He used to pay about a thousand dollars a year to have certain waste material removed. Now he has found a company that needs this waste and will remove it at no cost to him. I consider this a perfect working of the law.—*Mrs. R. H., Canada.*

FOUR YEARS ago we started a son and a daughter through college—on faith! All we had was enough to pay their railroad fare and their first semester's tuition —all, I mean, except the salary we had been using up each month just to live comfortably on.

Soon the two will graduate from the schools they chose. My son belongs to a fraternity; my daughter belongs to a sorority. They have had plenty of fun along with their work. Aside from a scholarship won by the girl and the money the boy made working each vacation we have paid all the rest and have changed jobs twice in the meantime. My husband and I give the kind Father full credit, for we ourselves don't know how it has been accomplished. I am sure your prayers for prosperity have helped a lot.—*Mrs. E. M. P., Texas.*

WHERE I WORKED new rules were put into effect that required each person to reach a certain hourly production. I had never been able to reach such a standard; for me it seemed impossible. But through

your prayers God helped me, and I more than made the required minimum. I am very grateful to God for His blessing and to you for your prayers.—*Mrs. F. O., Michigan.*

He Shall Have Abundance

FOR MORE than a year and a half I have used one of your prosperity banks continually. One of my reasons for doing so is that I want to support your work, and this is a systematic way to do it. Another reason is that I find the bank drill a sure way of preventing myself from placing undue importance on material things. No matter how well the drill works materially, its greatest benefit is spiritual.

I feel that I gained in Truth last year, for when I was asked at the start of the new year to list my losses and heartaches, I couldn't remember any! You are training me to think of the good, not the negative. —*B. B., New Jersey.*

WHEN YOU sent me my prosperity bank, you told me you were looking forward to a fine report from me. Here it is.

At the time I ordered the bank I had a job. It wasn't paying much, but it was better than nothing. After I began using the bank drill I was fired without notice. I began looking for work. I have succeeded in getting the job that I have always wanted. I am making more than I ever did.—*C. J., New York.*

My Help Cometh from Jehovah

I NEVER could tell you how much UNITY has helped me. When I feel blue and get to worrying I hunt up

some of my UNITYS and begin turning the pages. Pretty soon I find just what I want. I have always found beauty any place we have ever been, but I never did quite realize what a beautiful world we have to live in until I got to reading UNITY. I understand things better now, whereas before I wasted much of my life in worrying. May God bless you.—*Mrs. J. B. S., New Mexico.*

MAY I put in a word of praise for your monthly magazine UNITY. Every copy is brimful of inspiration, and each one seems better than the last. I could not get along without it. Deepest appreciation to you for all you have done to help me.—*Mrs. W. H. P., New York.*

Free from Care

I WANT TO thank God and you for the good you have done for me already. I wrote asking you to pray that my husband might quit drinking. You had only prayed for us a few days when one evening my husband told me that he would never drink again. He told me that God had told him while he was working to quit drinking. He has not drunk since. Thank God. I hope you will continue praying for us as long as you can.—*Mrs. M. G., Pennsylvania.*

Hearken unto Me

MAY I PAY my tribute to the Unity principles? I returned to this city after seven years' absence. I had to find some new place to stay, so I checked my baggage at the station, prayed for guidance, bought a newspaper, and the very first want ad I investigated led me to the best place I could have hoped for. The location

is admirable, the persons I shall meet in the place are congenial and helpful, and the home is cheerful, cozy, well furnished, and inexpensive.—*H. R., Ohio.*

He Is My Refuge

WHEN I wrote to you five days ago asking for your prayers, I was desperate. We were without food. Twenty-four hours' notice had been served on us for nonpayment of utility bills. There was no money in sight.

Hardly had I posted my letter to you when the realization came to my mind forcibly that I had brought all this lack and confusion on myself by losing my vision and trying to do things alone. My heart had hurt me over my children. Although I had tried to use Truth on the problem, I had become overanxious and tried to take God's place.

As soon as I realized the mistake I had made I set about affirming our good and the good of our children. Before sundown of the second day after I wrote to you we had received from various sources sufficient to cover all the obligations (including an installment on the furniture which kept us from losing it) and leave enough for expenses until payday. My children's affairs also are becoming adjusted.

I know that these things are of God.—*Mrs. L. G., California.*

His Truth Is a Shield

I AM VERY thankful to let you know I am able to renew my subscriptions for this year for *Daily Word* and *Weekly Unity.* I wouldn't like to be without these, and

I think it is very wonderful how well they come through these days. I couldn't tell you how much help I have from them. For instance, the first time I heard the sirens I just couldn't keep still. I was trembling so, yet even then I wasn't really frightened inside; but for all that I couldn't stop shaking. When night came again and I had gone up to bed, the thought kept coming into my mind: "Will they come again?" "Will they come again?"

Then I thought that this thought was not worthy of a Unity student. I thought of all the times that God had helped me to overcome fear, that He alone could take my fear away. I had a lovely experience then. Just as I was getting into bed the words came to me from deep within: "Nothing shall by any means hurt you." I went to sleep with this thought in my mind, and I can truly say that I have never been frightened again, even though I am often with people who are full of fear.

I do thank you for your help. Always I find something in your papers that just fits my needs.—*E. V., England.*

Father, I Thank Thee

WHEN I READ all the wonderful things people from all over the world write you about the good they receive through the help of Unity I feel that each one of them is expressing my thoughts and feelings as well as his own. I could not tell you on a single page all the wonderful things that have come to us since I first began faithfully using the prosperity-bank plan. I would feel helpless were I to find myself in a situation where I could not have my little bank to contribute to each

day. My books and Unity magazines take the place of other friends, as I do not see many people during the week—sometimes no other woman. But I never get lonely. To me the Unity way is so simple yet so livable and beautiful. I wish everyone could use it and get the peace and satisfaction I do from knowing and understanding the Truth it teaches.—*Mrs. V. W. B., Oregon.*

Study to Be Quiet

WHEN MY eldest daughter was taking her senior final examinations, she flunked one of them. She was dismayed, for she was an excellent student. In spite of her high scholastic standing, she could not get her degree if she did not pass this particular examination. She was greatly upset when she told me about it.

I felt pretty wrought up myself, but I said to her: "Cheer up. You are going to graduate. I know you will." I had accepted an invitation to go to the movies with a friend. I started out feeling blue. I sat in the movie house, praying with all my heart that things would work out all right. Suddenly, away down in my heart, a voice said to me, as distinctly as though it had been my friend at my side, "Be still, and know that I am God." I felt rested; my burden was all gone, laid at the feet of the Master. I sat there enjoying the picture, thinking no more about my daughter's problem. A day or two later my daughter called again, with spirits sky high, to say that so many in the class had failed in that examination that the dean had intervened. The professor who had given the examination admitted that it was too hard and gave another in its place. My daughter made a high mark! Of course she got her degree.—*Mrs. J. B. M., Massachusetts.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I have had business dealings with a certain person. The other day as I was thinking about his character, I looked up and saw a beautiful lamb form itself in the sky above me. I suppose that that would mean that the person is good. Should we ask the ether to give us pictures? Are visions real? What is their meaning?—*From a letter received by Silent Unity.*

Sometimes divine inspiration does come to a person by means of a vision. Yet we do not feel that it is wise to seek these experiences consciously. If God's help and inspiration are to come to us in this way, any significance that the visions may have will be readily revealed to us.

Cloud formations often resemble pictures and it is easy for the mind to visualize various shapes and outlines in them. Yet special significance should not always be attached to these things. Often the picture that presents itself simply corresponds to something that is already in the mind of the person.

Your thoughts are of a spiritual character. The fact that you saw a lamb form in the sky while you were thinking of a certain person shows your recognition of the person's real character, his Christ character. The real character of every person is spiritual, therefore worthy and true. Since we are not acquainted with the person you had in mind, we do not know the degree to which he is expressing his real character. In business

transactions it is well to let God's Spirit of wisdom, love, and good judgment direct us as well as to know the Truth for those with whom we have to deal.

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> I am afraid that I am losing my husband; but I cannot let him go, I love him so much. He is neglecting me and wants to go out with his own friends all the time. Recently when we were out walking he met a friend of his and did not even introduce me. I want him to love and respect me.—*From a letter received by Silent Unity.*

The solution of all human problems requires divine love, the freeing, forgiving love that releases others to work out their own unfoldment. We never pray, for instance, that a person be led to accept our teaching. We pray simply that he be lifted up and illumined and led into his highest good, for we know that each person must be free. Similarly you should set your husband free in your mind. This is the only way that your true happiness can ever be made manifest, for the more you try to bind him to you, to dictate his actions, to make him conform to your wishes, the more he will resist. True married harmony and happiness spring from the free association of two souls, each of whom recognizes and respects the individuality and freedom of the other.

You must set your husband free in your thought. Instead of demanding that he change just set him free in the realization that he is a child of God and entitled to work out his own destiny just as you are.

No matter what appearances may be, steadfastly behold the Christ in your husband and know that the Christ cannot fail to lead him in ways of love and happiness. The Christ cannot do an unkind thing or any-

thing that would make another unhappy. By praying in this way you are really praying for your own highest good; for when the Christ is made manifest in your husband he will do only those things which are productive of happiness for you.

Remember also that your happiness does not depend on anyone else but on your own inner self. When you have established yourself in divine love, nothing can disturb your tranquillity and joy. Instead of letting trivialities upset you, such as your husband's failing to introduce you to his friend, turn your mind entirely away from such things. Have faith and trust in God. He never blesses one person at the expense of another, therefore when you pray for your husband's freedom and happiness you are praying for your own also. That which is for his highest good is for yours also.

Behold the Christ in your husband then and turn him free in your thoughts, knowing that the Christ in him is kind, loving, and wise and will be kind and loving toward you.

> It takes constant application of Truth to keep one's mind above the picture of universal disaster. The Children of Israel had Moses to lead them out of the wilderness. Where is our leader?—*From a letter received by Silent Unity.*

We agree with you that the Children of Israel did have a very vivid leader in the person of Moses. In their state of unfoldment at the time Moses was the perfect answer to their need. However since that time man has progressed a long way both in spiritual consciousness and in understanding of brotherly love and justice.

We do not have a temporal religious leader at this time, but we do have the one infallible spiritual leader Jesus Christ. We believe that the consciousness of His presence and power is steadily growing in the minds and hearts of men throughout the world despite appearances. We believe that it is the consciousness of His Spirit that will lead the world out of chaos into a final lasting state of peace and harmony with justice to all men. For this reason we are affirming steadfastly that "liberty, justice, righteousness, and peace are now established in the name of Jesus Christ." These desired states cannot be forced upon any individual or nation, for they are the outgrowth of an inner understanding and a consciousness of our relationship to God and to our fellow men.

Without regard to whether it is a good investment from the strictly financial point of view, would it be right for us, total abstainers ourselves, to invest in brewery stock?—*Question asked of Silent Unity.*

We are praying for you to be prospered and guided aright in all you do. The only specific advice we have to give you however is that you ask the advice of the Spirit of truth within you and be guided by it.

Do your highest understanding and your conscience approve of the investment? Generally speaking, it is not wise to begin an undertaking if one feels any hesitancy or doubt about it. When money is invested by one who is in a divided state of mind the forces of positive thought do not attend the investment. Only that to which you can give your wholehearted support can bring you the largest measure of profit and true success.

Substance is God-given, therefore its use should honor God and serve man.

Appearing in Other Unity Magazines This Month

When Troubles Worry You

"Worry is a kind of insult to the Lord. It's like throwing His promises and assurances back into His face and saying they're no good and you don't trust Him. You just don't get anywhere that way."

This is the statement Joe Fletcher made to a friend. He went further; he told his friend how to quit worrying by using a practical little idea.

If you are in the habit of worrying you will be interested in this story, "Joe Fletcher's Trouble Box," which appears in April *Good Business.*

How to Be Lifted Up

"Christ lifted up in our heart will redeem our feelings, emotions, and passions by the love, grace, and understanding of the Son of God. Inharmony has no hold on us, passion no place in us, hatred or misunderstanding no expression through us when Christ is lifted up in our heart."

This is an excerpt from the Easter article "Let Christ Be Lifted Up" that will appear in the April 4 issue of *Weekly Unity.* This article is one that will lift you out of despair and hopelessness, into a new belief in God's goodness and power to bless a world that seems to be in darkness. Be sure to read this article. It will inspire you.

They Who Publish Peace

Surely there is no greater service we can render in the world today than "publish peace," do our part in bringing justice and good will into manifestation. Roland G. R. Rexroth tells you how to publish peace, how to work toward a new world in the article, "They Who Publish Peace" in April *Daily Word.*

There are lessons for each day of the month especially written to help in the establishment of a peace consciousness in the minds of *Daily Word* readers.

Little Resurrections

A new Easter angle is presented by Cleda Reyner in her article "Little Resurrections" in April *Progress.* The author makes the Easter lesson practical by explaining that there are little resurrections or overcomings taking place each day in the lives of all people. Mrs. Reyner tells how these small overcomings make it possible for us to have big overcomings. This article will help you grow in Truth.

Two Gardens

Because Easter marks the beginning of so many growing things Paul Adam and his sister Anne thought it should be called "New Year's." So they decided to celebrate Easter and the new year together. They made resolutions for Easter as they had always done for New Year's Day. They learned that tending the garden of one's mind is just as important as caring for a real garden. How Paul and Anne learned to keep their resolutions is told in the story "Two Gardens" by Adele Haberlein in April *Wee Wisdom.*

Unity Training School Begins April 27

This year there will be six terms of study at Unity Farm instead of the usual five. This will give students a wider choice of times most convenient for them. It is not necessary for you to be studying to become a teacher or healer in order to enjoy the privilege of attending Unity Training School. You may come and enjoy the beauty and peace of Unity Farm and attend classes regularly for your own spiritual growth and development. Write for an illustrated prospectus. It will be sent to you without charge or obligation. Address your card or letter to Unity Training School, 917 Tracy, Kansas City, Mo.

"Forbid Them Not"

The Great Teacher said that the kingdom of heaven is like a little child. (He must have loved children very much and longed to have them near Him as He went about preaching.) He said they were not to be forbidden to come near Him, and many artists have pictured the Master with little children crowding around Him, seeking the tender protection of His arms.

In love and deep compassion for our little blind friends the world over we try to serve the Master by giving them happiness through Braille *Wee Wisdom.* Braille *Wee Wisdom* subscriptions are sent to schools and institutions for blind children without charge and are sent to individuals who do not have access to the copies sent to schools. Many of these little blind friends write to us about their collections of bottles, post cards, stamps, and other items dear to their hearts. They have "pen pals" and they write to each other in Braille. They feel that *Wee Wisdom* is their own magazine, and they

are learning the principles of Truth that bring light and happiness into their world.

If you know any blind child who would like to have a Braille *Wee Wisdom* subscription let us know. A subscription will be sent free, but the child must be able to read Braille, Grade 1½. The expense of printing the magazine in Braille is borne by interested friends who like to help children in this way.

"Unity Viewpoint"

The other day one of our radio friends wrote to us: "The interesting thing about radio is that we never quite know how far-reaching a program may be."

That is true; but sometimes friends who listen to our radio programs write us about the blessings they receive and tell us of others who have been helped by them. A shut-in writes that she is often tempted to become despondent, but the Unity radio message each morning gives her "strength and courage to meet my problems."

A farm woman tells of the many demonstrations she has made: "I manage my work so as to start my morning with the 'Unity Viewpoint,' Unity's radio program." A friend on the West Coast says there is something in the program every day that just meets her need. Another friend writes that she always tells persons in trouble to listen to the "Unity Viewpoint" on the radio. A house mother in a Y. W. C. A. hotel says the programs help her to solve the problems nearest her heart each day; and another person writes, "I did not know how to pray until I listened to you."

If you would like to have a copy of the Unity radio schedule it will be sent to you without charge.

Unity Annual Conference Members, Licensed Ministers, and Licensed Teachers

The following Unity leaders are conducting a ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LM) and (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the distribution of Unity literature.

Licensed Ministers and Licensed Teachers are preparing for membership in the Unity Annual Conference. Licensed Ministers (LM) are in charge of Unity centers. Licensed Teachers (LT) are teachers serving in a Unity center or teachers conducting classwork.

ALABAMA

Birmingham—Harriet Price, Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LT) Unity, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall (LM) Unity, 100 N Garfield

Bakersfield—Della Shutts (LM) Unity, Southern hotel

Berkeley—Susanna Scott (LM) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Canoga Park—Nannie Highnote, Unity, 20126 Strathern

Compton—May Butterworth, Unity, 210 S Chester

Gardena—May Butterworth, Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood

Hollywood—Rose Schneider (LM) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 108 Queen and La Brea

Long Beach—Louise Newman, Unity Chapel, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LM) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Oakland—Rose Emery, Unity cen, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 60 N Mich.

Riverside—Katherine Sweaney (LM) Unity, 3954 Eighth

Sacramento—Naomi Anderson, Unity cen, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 763 D St

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity soc, Commercial bldg

Santa Cruz—Mary Higgins, Society of P C, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity cen, 528 Arizona

South Gate—May Butterworth, Unity, Women's Club, 3036 Santa Ana

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LM) Unity, Fox hotel

Van Nuys—Mary Hider, Unity, 14416 Victory blvd

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity cen, DeGraff bldg

Denver—Ethel Burkle, Unity, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LM) Unity, Hotel Duncan, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, YWCA

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (LT) Unity (col) 606 Pippin

Lakeland—Ida Decker, Unity, Kentucky bldg, 207½ E Main

Miami—May C. Stoiber, Unity, 128 SE 3

Orlando—Carolyn H. Parsons, Unity, 409 S Orange

St. Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore and Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity class

GEORGIA

Atlanta—Mary West Fullenlove, Unity, 1119-20 Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Parker Handly, Unity, 240 Lewers road

IDAHO

Boise—Chris. and Beulah Scott, Unity, Pinney bldg

Mt Home—Chris. Scott, Unity library

Twin Falls—Mabel Peck, Unity, 415 Third ave N

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 64 W Randolph; Edith M. Reynolds (LM) Unity Cen, 116 S Michigan; Margaret Halsey (col) (LM) Unity Truth cen, 104 E 51

Decatur—Maud Kellogg (LM) Unity, 421 N Main

E St Louis—Maud Davisson (LT) Unity cl, Broadview hotel

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity cl, 1010 Ellis

Rockford—Bonnie Brown, Unity, Empire bldg; Mae Lundahl, Unity, Mead bldg

Springfield—Maud Kellogg (LM) Unity, Elks Club

INDIANA

Ft Wayne—Cleo Lee (LM) Unity, Wayne hotel

Indianapolis—Murrel G. Powell, Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

Cedar Rapids—Unity cen, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity cen, Insurance Exchange bldg

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran (LM) Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity, 1209 Russell

Louisville—Maebel Carrell, Cecilia Cardwell, Theresa Rehm, Ruth Gilpin (LT) Ruth Booker (LT) Martha Boehl (LT) Julie Lilly (LT) Unity, 1322 S 4

LOUISIANA

New Orleans—Elois Echlin, Rhoda Belknap (LT) Unity, 823 Perdido; Lillian White (LM) Alida Warren (LT) Unity, 604 Canal

MAINE

Portland—Omer Hodgman, Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

Boston—John Baughman (LM) Boston Unity Center, 30 Huntington

Cambridge—Edna Titus (LM) Cambridge Unity, 881 Massachusetts

MICHIGAN

Bay City—Roxie Miller (LM) Unity cl, 301 S Henry

Detroit—Irwin Gregg, LuDora BeVier (LT) Martha Fishburn (LT) Max Flickinger (LT) Blanche Joki (LT) Besse Otto (LT) Unity Assn, Maccabees bldg; Virginia Shipley (LT) Unity cl, 3325 Columbus; James Elliott (col) (LM) Unity, 544 E Frederick

E Lansing—Roxie Miller (LM) Unity, 224 Abbott

Flint—Edmund Risk, Unity, 734 Union Industrial bldg

Grand Rapids—Ida Bailey, Unity, The Gilbert bldg

Grosse Pointe—Otto Fishburn (LT) Unity cl, 834 Trombley

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, YWCA

Pontiac—LuDora BeVier (LM) Unity cen, YMCA

Royal Oak—Maud McCulloch (LM) Unity cen, 101 S Troy

Saginaw—Edmund Risk, Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity, 15 N 8

St Paul—Nellie Hohenwald (LT) Unity cl, Merriam Park Library

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, Fannie Baldwin (LT) Hallie Broadhurst (LT) S S Unity cen, Jewell bldg

Lee's Summit—Nora Lee Stevenson (LM) Unity Farm cen, Unity Farm

Springfield—Marian Hoagland, Unity, 224 W State

St Joseph—Ralph O'Day (LM) Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity soc, 320 N Grand; Fred and Hilda Eilers, Florence Schaefer (LT) S S Unity soc, 3616 Bates; Florence K. Brummer (LM) Unity assb, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Unity, New Grand hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Estelle Taylor Key, Myron Key (LT) Unity, Dunn bldg

Livingston—Mary Wessel, Unity, BPOE hall

Missoula—Maidie Van Etten (LM) Unity, 320 Stevens st

NEBRASKA

Lincoln—Blanche Evans (LM) Unity, Peterson bldg, 1215 P st

Omaha—Wm. Quinn (LM) Unity, 423 Electric bldg

NEVADA

Reno—Robert Caswell (LM) Unity, 314 Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson (LM) Unity soc, 11A Midland

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LM) Unity, Franciscan hotel

Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Lillian Matthews (LM) Unity, 271 Delaware

Elmira—Elise Rosenburg (LM) Unity, 312 Lake

Flushing—Renee Klaus (LM) Unity cen, 135-42 40 rd

Jamestown—Ella Richards, Unity, 1048 N Main

New York—Georgiana Tree West, Marion Rodgers (LT) Unity, (entrance) 1 W 47; Laura Hyer, Unity, Wellington hotel; Crichton Boatwright (LM) Unity, 500 5 ave; Josephine Siemon (LT) 400 E 59; Nana Sutton (col) (LT) Unity, 137 W 110

Rochester—Raymond Barker, Unity, 29 Gibbs

Syracuse—Raymond Barker, Unity, Onondaga hotel

White Plains—Octavie Martial (LM) Unity, 105 Court st

OHIO

Akron—Jessie Maloney, Unity, 34 High

Canton—J. Maloney, Unity, 203 6 st N W

Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison

Cleveland—Earl B. Anthony, Unity, Hotel Cleveland

Columbus—John Coulson, Mercedes Fossler (LT) Ethel Lieberman (LT) Unity, 35 E Gay

Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main

Hamilton—Louise Tahse, Unity, 117 Ross

Marion—Fannye Treaster (LM) Unity cl, City Library

Springfield—Fannye Treaster (LM) Unity, Dial bldg, 27½ S Limestone

Toledo—Beatrice Whipps (LM) Unity, Richardson bldg

Warren—Everett St. John (LM) Unity, 2d Natl Bank bldg

Wellington—Margaret Jones (LT) Unity, 419 Courtland

Youngstown—Everett St. John (LM) Unity cl, YMCA

Zanesville—Fannye Treaster (LM) Unity cl, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 NW 20

Baker—Chris. Scott, Unity, Baker hotel

La Grande—Christopher Scott, Unity, Sacajawea hotel

Klamath Falls—Marion Clifton (LM) Unity, Elk hotel

Medford—Marion Clifton (LM) Unity, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity assb, St James hotel

Pittsburgh—M Anthony, Unity, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca

Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) Unity, 1518 Polk

Dallas—Hobart and Ruth Gillespie (LM) Unity, 1708 Commerce

El Paso—F. E. Andrews, Edna Andrews (LT) Unity, Gardner hotel

Ft Worth—Hobart Gillespie (LM) Unity cl, Westbrook hotel

Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity cl (col), 2115 Live Oak

San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher and Beulah Scott, Unity, Ellensburg hotel

Kennewick—Christopher and Beulah Scott, Unity, Masonic temple

Seattle—Paul Rigby, Unity, Benjamin Franklin hotel

Wenatchee—Christopher and Beulah Scott, Unity, Cascadian hotel

Yakima—Christopher and Beulah Scott, Unity, 109 S 4

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White

Milwaukee—Elmer Gifford (LM) Unity cen, 301 Bankers bldg

CANADA

Edmonton—Nora Elliott, Unity, Birks bldg

Regina—Regina Truth Centre (Unity), 501 Westman Chambers

Toronto—Herbert J. Hunt, Unity, 2249 Yonge

Winnipeg—Edna Bowyer, Russell Kemp (LM) Unity, Belgica blk

ENGLAND

London—Parker Drake (LM) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity soc, 2 Earls Court Gardens S W 5

Wirral—Dora Johnson, Unity, "Glendor" Mount Road Upton

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishment of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

News FROM UNITY

First Fruits

The tithe is a true method of giving established centuries ago and practiced since by spiritual-minded people. Tithing has not been improved upon as a method of giving, nor can it be except by increasing the proportion given or by giving all to follow in the steps of Christ. . . .

Jesus recognized the law of tithing and commended it. . . . A tithe without the heart is mockery—with love it is a spiritual worship and service. The inner substance of the mind and heart should be dedicated to the Lord as well as the outer income. If the inner is kept, the outer will come easily.—*As You Tithe so You Prosper.*

Keep Watch

One of the features of *Weekly Unity* that creates a great deal of interest is "The High Watch." In this department appear reprints of interesting items about religion that have appeared in other magazines. People from many parts of the country send in items for consideration and for reprint.

Blessed through Sharing

"I live in a sparsely settled section and had no one to pass my Unity magazines on to until it occurred to me that our small library might use them. I gathered them up and took them in, and they were delighted to get them. Since I live outside of the town limits I could not get books without paying a small fee, so the librarian told me I could take out any books I cared to, including those which are only loaned at a charge of five cents. I found this one thoughtful act

brought me many hours of fine reading. Each month I turn my magazines over to the library, and I am sure they reach those who are in need of just such reading."

This letter is from a friend in the State of Washington. It may give you a suggestion as to what to do with old copies of Unity magazines.

Don't Fight It; Guide It

In a recent Unity editorial conference someone suggested that we should try to do something to help the officials of our country who are responsible for administering vast sums of money.

Lowell Fillmore, manager of Unity School, said he did not believe that human intelligence was equal to handling the money that is now passing through the government's hands, and that even though an official were well trained in his job and conscientious, he needed divine guidance, divine wisdom, to bolster his own. He thought none of us should condemn the government.

"Don't fight it; guide it," he said. "Let us do what we can in a local way to insure fairness, honesty, and civic progress. Let us be fair, honest, and progressive ourselves, and let us daily pray for our leaders. I like the statement that we have used at Unity through the years. Let us say it for our leaders:

"In our unity of purpose we [and our representatives in the government] are guided by infinite wisdom and prospered by divine love."

I have been reading *Unity* almost nine years. I can't express the good it has done for me.—*M. S., Illinois.*

Honesty, Courage, Obedience

Wee Wisdom is a yearlong gift that girls and boys love to receive. But *Wee Wisdom* does more than provide entertainment for boys and girls. By means of stories that hold their interest and keep them reading it impresses them with the value of such traits as honesty, courage, and obedience. In this way it helps parents to lay the groundwork for upright character and good citizenship. *Wee Wisdom* is a safe and happy companion for any child.

Stories for character building are also found in our children's books. Jimmy Hardesty learned unselfishness and thoughtfulness for others through an experience that came to his family. The story is told in *How Jimmy Came Through,* and it is for boys and girls of ten and over.

Jet's Adventures, by Bula Hahn, is one of the thrilling pioneer stories loved by all *Wee Wisdom* readers. It tells of Jet's experiences in crossing the prairies in a covered wagon. Boys and girls of ten and over will enjoy this story.

A book for children of seven or under is *Story Friends.* It contains four interesting stories, one about a boy, one about a girl, one about fairies, and one about a little dog.

I can truthfully say that the Prosperity Bank drill enriches my life spiritually and materially.—*V. O., New York.*

The Path to the Kingdom

"Spiritual meditation is the path that leads to the kingdom of God."

Spiritual meditation is a path that one must learn to follow. Sometimes it is much easier to use words of meditation that have been written by someone rich in

spiritual consciousness than it is to form your own words. Therefore a book like *All Things Made New* is a real blessing. It contains meditations on many, many themes. There are meditations that help you express gratitude, develop the spirit of consecration, enhance your consciousness of health, strength, prosperity. The faithful use of these meditations will bring you new confidence and poise, and it will help you find the "kingdom of God." *All Things Made New* was written by Frances W. Foulks.

"Lord, Teach Us to Pray"

Jesus knew how to pray so that His prayers were always answered. The lame were healed, the blind made to see, the dead raised to life when He prayed. Is it any wonder that His disciples asked Him to teach them how to pray?

We today need to know the right way to pray so that our prayers will be answered. Lisbeth Hibarger tells us the secret of the Master's way of praying in a deeply inspiring article that will appear in May *Unity*. It is called "The Great Prayer." Be sure that you do not miss it—also you may want extra copies to send to your friends.

Working with God

An amusing story is told of a man who was moving into a house. A friend came along and offered to help with the moving. However the work seemed to go slower with his help than it had done before. Finally the man said to his friend: "Look here, I appreciate your willingness to help me, but I'll never get moved into this house if you don't quit carrying things out." "Moved in?" said the friend. "Why, I thought you were moving out."

Sometimes we hinder the progress of ourselves and others because we work at cross-purposes, just as the friends in the story were doing. We put forth enough

effort to accomplish the desired result and we are sincere in our willingness to do our part; but we fail to produce results. The solution to such problems is given definitely and simply in the book *Working with God*, by Gardner Hunting.

"Nobody Ever Outgrows Scripture"

The Bible is still the world's best seller. It still meets the needs of each new generation. It gives great spiritual understanding to the person who studies it care-

fully and this understanding deepens and grows with each year and with each reading of the Bible. The Bible used at Unity headquarters is the Nelson Teachers' Edition (American Standard Version). This Bible has large type and is self-pronouncing. It is 5⅝ by 8¼ inches in size and is bound in flexible black keratol.

For the Truth student the *Metaphysical Bible Dictionary* is a good companion to the Bible. It gives the metaphysical interpretation of the names of persons and places mentioned in the Bible and reveals the hidden spiritual meaning in the history and narratives of the Bible.

Unity Help for Service Men

Silent Unity has prepared several pamphlets that are being sent out to men in the various defense services to help them hold steady during this critical time. *The Antidote for Fear, The Ultimate Victory,* and *His Protecting Spirit* are the titles of these helpful pamphlets.

If you know anyone in service who would be helped by one of these pamphlets write for it. We will send it to you to send on. (There is no charge for these pamphlets but we want them to go where they are most needed.)

I am trying to build a Unity library. I have quite a number of books already, and no matter which one I pick up to read I always find in it just what I need.—*Mrs. F. C., New Jersey.*

Unity Helps in England

"Our reading room is used by students and soldiers who like to read and study your periodicals. The copies you send are eagerly devoured by bombed-out friends.

"One Sunday afternoon a bomber went over my head, firing his cannon and dropping bombs, but I stood still, and the words came to me, 'The Father watches over me,' and no harm befell me. Another time a

bomber came straight down our road over the housetops, machine-gunning, and again I came safely through all danger."

Unity magazines are sent to this reading room through Silent-70, the free-literature department of Unity School.

If You Want More Prosperity . . .

YOUR thoughts and actions are the coin of the realm in the spiritual world. With these you buy your prosperity and success in the material world.

If you are not satisfied with your circumstances or your supply, why not try the prosperity bank plan to "buy" a greater degree of success? This simple plan helps you to think and act in a positive, prosperous way, and thus spend your "coin" to get the best return. Since sharing is spiritual buying you may use this plan to send UNITY magazine to your friends. As you save Silent Unity joins you in praying for your success and prosperity.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

U-4-42

A Series of Helpful Articles by Emmet Fox Begins in April 18 Weekly Unity

If you have wondered why you do not demonstrate more success in health, in your personal relations, in your work, you will want to read this series of articles by Emmet Fox, noted Truth writer and teacher. Mr. Fox in this series deals with what he calls "mental equivalents." He says:

> **"Anything that you want in your life, anything that you would like to have in your life —a healthy body, a satisfactory vocation, friends, opportunities, above all the understanding of God—if you want these things to come into your life, you must furnish a mental equivalent."**

In this series you will learn how to get this "mental equivalent" and you will also learn

—how to get rid of negative thoughts.
—how to be definite but not specific concerning your desires.
—why you should demonstrate.
—how to change your thought and keep it changed.
—why you should not talk about your demonstrations.

These are all things that Truth students want to know, and Mr. Fox explains them in clear, simple language that is easy to understand. He gives interesting illustrations to bring out his points. You cannot fail to be inspired and encouraged by these articles.

WEEKLY UNITY is only $1 a year. This Emmet Fox series will undoubtedly be worth many times the subscription price. But be sure to send your order now and specify that you want your subscription to start with this series, for there may be a heavy demand for these issues.

WEEKLY UNITY

Facing the Truth about Prosperity

Unity School of Christianity, 917 Tracy Ave., Kansas City, Missouri

Seven Last Words of Jesus

I thirst

My God, my God, why hast thou forsaken me?

Verily I say unto thee, To-day shalt thou be with me in Paradise

Father, forgive them; for they know not what they do

Behold, thy son . . . Behold thy mother

Father, into thy hands I commend my spirit

It is finished.